

JESUS *seen of* ANGELS;

A N D

GOD's *Mindfulness of* MAN.

ADVERTISEMENT

CONSIDERED

In Three Discourses:

The SUBSTANCE of which was preach'd in the
Parish Church of *Broad Hembury, Devon,*
on Tuesday, December 25, 1770.

By AUGUSTUS TOPLADY, A. B.

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Both by Mr. TOPLADY.

SERMON I. and II.

JESUS *seen* of ANGELS.

Herein is Love : not that we loved God,
but that HE loved us ; and sent his Son
to be the Propitiation for our sins.

I John iv. 10.

Αληθως αγαπηθη, βασιποντων των επιουρανιων, επι-
γειων, και υποχθονιων.

IGNAT. Ep. ad Rom.

SERMON I. AND II.

JESUS OF NAZARETH

He is the Son of God
and the Son of Man
who has come to save
the world from sin.

ALSO A SERMON BY THE
REV. J. J. L. AND SON.

I TIMOTHY iii. 16.

— *Seen of Angels.* —

WITHIN the Compass of this single Verse, St. Paul comprizes several fundamental Articles of the Christian Faith. The whole Passage, so far as it extends, may be considered as a little System of divinity; and literally deserves the name of *the Apostle's Creed*. And such Compendiums as This, of which there are many in Holy Scripture, seem to have given the first Hint, at least, to the Primitive Churches, of declaring their Attachment to Jesus and His Gospel, in set *Formularys* and *Confessions of Faith*.

Indeed, the Apostle himself appears to intimate something of this Kind, when, writing to the *Romans*, he told them, *Ye have, from the Heart, sub-*
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mitted to that Mold, or Model of Doctrine, into which ye were delivered*. So, likewise, in his Second Epistle

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to

* *Rom. vi. 17.* Ὑπηκουσάτε διὰ τὴν καρδίαν εἰς ὃν παρεδόθητε τυποὶ τῆς διδασχῆς. In allusion, either to softened *Wax*, which implicitly admits the Impression of the Stamp; or to *Metals*, reduced to a State of Fusibility, which assimilate themselves to the Figure of the Mold, into which they are cast.—The acute and learned Author of *The Confessional* seems very unwilling to admit the Probability of *St. Paul's* referring to any *fixed Formulary* of Doctrine, either in the Passage last cited, or in the correspondent ones of *1 Tim. iv. 6.* *1 Tim. vi. 3.* and *2 Tim. i. 13.* Let us hear this able Writer speak for Himself.

“ The Greek Words, in these several Passages which are supposed to signify this *Standard* or *fixed Formulary*, run thus >

“ Τυποὶ διδασχῆς—ὑποτυπωσὶς ὑλιστοιῶν λόγων—Ἀ-φοι πρῶτως

“ ἐν καλῆς διδασκαλίᾳ—ὑλιστοιῶν λόγοι οἱ τὰ κυρεῖς ἡμῶν Ἰησοῦ

“ Χριστοῦ, ἐν ἡ κατ' εὐσεβείαν διδασκαλία. Now, when a *capable*

“ and *unprejudiced* Reader considers the *Variety of Expression*,

“ in these several Passages, he will probably be inclined to

“ think, that a *fixed Formulary* of Doctrine is the last Thing

“ a plain Man would look for in them. A *fixed Formulary*,

“ one would think, should have a *fixed Title*. Nor is it at

“ all probable, that one and the same Form of Words should

“ be described, in Terms, which may denote an Hundred

“ different Forms.” *Confessional*, p. 95, 96. 3d Edit.

1. It matters very little, whether the Apostolic Formularys, delivered to different Persons, were, *syllabically* and *verbatim*, one and the same, or not. Their being *materially*, and *substantially* the same, as to their *Sense* and *Meaning*, was sufficient to secure the Point aimed at, viz. *Unity of Doctrine*. The *Variety of Titles*, therefore, assigned to these *fixed Formularys*

(for

to *Timothy*, he thus directs that young Divine;
*Hold fast the Form of Sound Words, which thou hast
 heard*

(for Such there seem to have been), is, in Reality, no Objection to the *Doctrinal Unity* of the Formularys themselves, supposing them to have been ever so numerous. But, 2. after all, there is no necessity for admitting even a *verbal Diversity* of Apostolic Standards; at least of Those drawn up by one and the same Apostle. Those, for Instance, given by *St. Paul*, were, in all Probability, not only *materially*, but *verbally*, alike. Whoever considers this Apostle's masterly *Command* of the *Copious Language*, in which He wrote; will hardly, I should imagine, be surprized at the *Variety of Titles*, given, in different Parts of his Epistles, to, perhaps, *one and the same Summary*: especially, as those various Titles are all *co-incident in Sense*, and, one as well as another, strictly compatible to a *fixed Apostolic Formulary*. Thus, for Example, the XXXIX Articles of the Church of *England* may be termed (I mean, by the Few who believe them) *Τῶν διδασκῶν, ὑποταγῶν, ὁσιανομένων λόγων, λόγοι πιστῶς, &c.* and yet remain the same *identical Articles*, under all this *Variety* of Titles.

But the *Confessionalist* is inclined to believe, that, in *Rom. vi. 17.* τῶν διδασκῶν is, in particular, a Phrase "ABSOLUTELY UNINTELLIGIBLE," if not referred to "the Exemplification of the Christian Doctrine, in the Practice of pious Believers." If, however, we read the Apostle's Words, through the Medium of the *Metaphor* to which he (I think, plainly) alludes; the *absolute unintelligibility*, of which the learned Writer seems apprehensive, vanishes at once: and a Sense arises (not very favorable, indeed, to the main Hypothesis of the *Confessional*, but) *proper in itself, unforced*
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heard of ΜΕ†: where the ὑπομνηματα ὑψιστοῦ λόγου,
i. e. the *Copy, Pattern, or Outline of Sound Doc-*
trines,

in it's Deduction, and *very intelligible* by All. A Sense, too, which is, at least, *extremely probable* to have been *That* the eloquent Apostle intended to convey; as his admirable Compositions very frequently derive both Ornament, Strength, and Perspicuity, from the Adhibition of *Imagery* and *Allusion*: in which he greatly dealt, and as greatly excelled.—I have the Satisfaction to find my Argument confirmed, by the Suffrage of a very respectable Commentator, whose Learning no Man, I believe, who has any Learning himself, will venture to contest. He observes, that “The word **ὑπόμνημα**, which is the same with **τυπὸς** here, is used, by the Jewish Writers, for “a *Form, Copy, or Exemplar*, of any Sort of *Writings*.” Dr. GILL on *Rom. vi. 17*. Every one knows that even our common *Lexicons* interpret **τυπὸς** by *Formula, Norma, Institutum*.—SCAPULA, particularly, intimates, that **τυπὸς** sometimes signifies a *Compendium*: for which he cites That Passage of *Aristotle*, **τυπὸς τῆς ἀληθείας ἐνδείκνυσθαι**. and this of *Theophrastus*, **ὡς τυπὸς καὶ ἀπὸ τοῦ ἐπιτελεῖται**.—I should extend this Note beyond all reasonable Bounds, were I to pursue the Argument farther. I shall, therefore, only add, that the very particular Notice, which the Author of *the Confessional* has condescended to take of *me*, for some Pages together, in the last Edition of his celebrated Work; above all, the Charge of *flagrant Inconsistency* with myself, in my Defence of *Subscription* to *fixed Formularys*; have brought me pretty deeply into this Writer's *Debt*: and, if my many Avocations will give me leave, I design to embrace the first opportunity of, coolly and respectfully, *balancing Accounts* with this able Combatant of Creeds; whose Talents I revere, at the same time that I deplore their mis-application.

trines, mentioned by the Apostle, strongly seems to refer to some *Elementary Sketch*, or *Summary of Principles*, previously given to *Timothy*, as a Rule by which to procede, in the Doctrines he should publicly deliver as a Preacher.—So very far are, what have since been called, *Creeeds* and *Articles* of Faith, from being contrary, as Such, either to the Letter, or to the Spirit, of the Gospel.

The *Expedience*, *Propriety*, and even *Necessity* of These, appear, among other Considerations, from hence; that, without some given Model, or determinate *Plan* of Doctrine, deduced from the Sacred Scriptures, it will be impossible, either for Ministers or People, to form *just* and *connected* Ideas of Divine Things. Unless the Pearls, which are scattered at large in the Gospel-Field, be marshalled into some Kind of *Order*, and reduced into a regular Chain; we can never preach, as the Apostle directs, *according to the Analogy of the Faith* †: i. e. in exact Agreement with that nice *Connection* and mutual *Relation*, which the several distinct Doctrines of Faith have in common with each other; so as to make, of the Whole, one consistent, uniform, unclashing System: like an Instrument of *Music*, in perfect Tune, without one discordant String; or, like a consummate *Picture*, wherein every Stroke is correlative,

† *Rom. xii. 6.*

relative, and Symmetry and just Proportion reign throughout. Such is the Picture of Christianity, drawn, by *St. Paul*, in the Verse before us. A *Miniature* Piece, indeed, it is; but the Design is happy, and the Finishing masterly. The first Sentence may stand as a *Motto* to the whole: *Without Controversy, great is the Mystery of Godliness.* More literally, *The Mystery of Religion is confessedly great.* Where, by *Godliness*, or *Religion*, are evidently meant, the distinguishing *Doctrines of Christianity*; and, by *Mystery*, the *Obscurity*, or *Incomprehensibility*, with which those Truths are more or less attended, during man's present benighted State below.—I explain the Term, *mysterious*, by *incomprehensible*; because, properly speaking, the Mysteriousness of Divine Objects does not so much arise from the Nature of the *Objects themselves*, as from *our Inability* to comprehend them. The Darkness is in *Us*, not in *Them*. 'Tis the *Imperfection of Human Reason*, both as to Light, Capacity, and Strength, which gives Birth to Mysterys. Thus many Things, unfathomable by *Men*, are self-evident to *Angels*: and Things still more obscure, in whose Contemplation even Angels would lose their Depth, are, to GOD, clearer than Meridian Day.

In direct Opposition both to Scripture and
Common

Common Sense, there are Writers, who make no Scruple to assert, roundly, that *Christianity* is NOT *mysterious* : and that, “ whatever Doctrines “ are involved in mystery, ought, for that very “ Reason, to be rejected as false.”—If we admit this, we must, to be *consistently* complaisant, renounce our *Senses*, as well as our *Faith*, and throw *Philosophy* into the same Grave with *Christianity*. For, are not the Mysteries of *Nature*, no less than those of *GRACE*, *confessedly great* ? Did that Philosopher ever live, who knew the *real* Texture, and could explain *all* the propertys, even of a Single *Atom* that floats in Air, or a Particle of *Sand* upon the Sea-Shore ? And yet, to deny the *Existence* of these Bodys, merely because we know not *what* they are, nor *how* they exist, were Madness outright. Every Object that surrounds us, even those with which we are experimentally conversant, defeat our most labored Researches, and laugh our Penetration to scorn. If, then, there is more comprized in the most *inferior* and *familiar* Instances of Divine Wisdom, than, perhaps, Philosophy will be able to elucidate while the World remains ; why should we start, at being told, from Scripture, that *Great is the Mystery of Godliness* ? Surely, Reason itself will acknowledge, that so far from *not* being mysterious at all, Things *Spiritual* and *Heavenly* must,

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from the transcendent Superiority of their very Nature, be abundantly MORE mysterious than the Objects of Sense. The *higher* we go, the stronger this Observation binds. In the Scale of Beings, the farther our Contemplation *ascends*, the *more* must our Difficulty of Comprehension increase. *Matter*, both in Itself and in its various Modifications, is inexplicably *mysterious*: the Nature of SPIRIT, whether Human or Angelic, is *more* mysterious still: and GOD, the Infinite, Uncreated Spirit, is *most* mysterious of all §.

If the fashionable Maxim be true, that "Our *Faith* should go no farther than the clearness of "our *Ideas*;" i. e. in other words, if all *Mysteries* are to be cashiered and expunged without Mercy; we have nothing to do, but to commence *Infidels* and *Madmen* at once. We must, by Parity of Argument, deny the Existence of *every Object whatever*, in the whole Compass of Nature, because there is not a single Object which we perfectly

§ "Some of *Epictetus's* Scholars observed to that Philosopher, that He had told them many excellent Things concerning GOD; but that still they could not comprehend His Nature. To this the admirable Stoic is said to have answered, *Si omnino ego DEUM declararem, vel ego Deus essem, vel Ille Deus non foret*: i. e. Were I able fully to set forth GOD, I must either be God myself, or GOD Himself must cease to be so." See ARROWSMITH's *Chain of Pr.* p. 131.

fectly understand. We must deny the Being of a *Deity*, because our Reason is at a loss to explain his Essence and Manner of Operation. We must deny *our own* Existence, because we are ignorant both of the Particles whereof our *Bodys* are composed, and of the Nature of that *Soul* by which the human Body is actuated. In short, resolve to believe no Mysterys, and you virtually resolve to believe *nothing at all*: for every Thing is mysterious, in a greater or less Degree, from the highest Arch-Angel, down to the most imperceptible Animalcule; and from the Sun in the Firmament, down to the minutest Particle of Matter. The very *Terms*, which Philosophy is forced to make Use of, prove the Scantiness of that *rational Cordage*, which, unable to sound a *Drop* of common Water, would madly presume to fathom *Infinity*. What, for Instance, is *Attraction*? What is *Repulsion*? Names for certain *Effects*, of whose real *Cause*, we are, in the main, as utterly ignorant, as the Boy that holds the Plough, or as the Peasant that directs the Team.

In the front of Religious Mysterys, St. Paul places the miraculous and Supernatural Incarnation of Jesus Christ. “*GOD was manifested in the Flesh* :” GOD the Son, who, in the Covenant of Redemption, had taken upon Him to deliver Man; became Man, to accomplish that De-

liverance. The Truth of His *Divinity* is demonstrable from the whole Current of Scripture: and the Truth of His *Human Nature*, or the Reality of His Manifestation in the Flesh, is evident, from His having been liable, in general, to the Sinless infirmitys incident to Men. He *slept*; He *shed Tears*; He experienced *Hunger*, *Thirst*, and *Weariness*; He was acquainted with *Pain* of Body, and *Distress* of Mind. In One Respect, indeed, He seems to have been exempted from common Lot of other Human Beings: we no where find, to the best of my Remembrance, that He ever, so much as once, experienced any Attack of *Sickness* or *Disease* ||. The Reason of this extraordinary Circumstance was, no doubt, owing to the *sinless* Formation of His Humanity, by the immediate Operation of the Holy Ghost. *Sin* was That which introduced every Kind of *αταξία* into the human System; and *Disease*, among the rest. But, the Man Christ Jesus, was formed and conceived totally without Stain. Hence He was, like our first Parents before the Fall, *naturally immortal*: nor could He have *dyed*, had He not,

|| It is, indeed, declared that *Himself* took our *Infirmitys*, and bore our *Sicknesses*, Matth. viii. 17. meaning, I suppose, the *Sins* of his People; those *moral Sicknesses*, which *Himself* bore away in His own Body on the Tree.

not, by an Act of gracious Susception, taken the Guilt of Men upon Himself, and become responsible, to Divine Justice, for the utmost Payment of their penal Debt. And, even under those Circumstances, we read, that His Death, though violent, was *voluntary*. His Resignation of Life is constantly represented, in Scripture, as *His own Act and Deed*. For, exclusively of his Union with the Second Person in the Godhead; His absolute Freedom from Sin would, of itself, have been a certain Security from the Possibility of Dying.—Hence, the Evangelists express themselves thus; ἀφῆκε τὸ πνεῦμα, He *dismissed*, or *let go* His Spirit, *Matthew* xxvii. 50. παρέδωκε τὸ πνεῦμα, He *resigned*, *delivered up*, or *made a Surrender of* His Spirit, *John* xix. 30. St. *Mark's* and St. *Luke's* ἐξέπνευσεν, taken in Connection with *John* x. 18. evidently carries the same Import.

As Christ was *manifested in the Flesh*, So was He *Justified in the Spirit*: not only *justified* as to the Divinity of his Person and Mission, and proved to be the Son of GOD by the Miracles which He wrought in Conjunction* with the Holy Spirit; but, likewise, *Spiritually justified*, by GOD the Father, from all those Sins, which, as the dying Surety of his People, He had taken upon Himself to expiate. He was thus *spiritually* or my-

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* *Luke* xi. 20.

stically *justify'd*, and received His open Discharge, as a Sin-bearing and Sin-atoning Savior, when he was *rais'd* from the Dead, and *released* from the Prison of the Tomb: when the *Sun of Righteousness* emerged from his sad, but short Eclipse; and rose, to set no more.

He was, moreover, *seen of Angels*: *seen*, with Joy and Adoration, by the Angels that never fell; *seen*, with Envy and Dismay, and acknowledged with Reluctance, by the apostate Spirits, *who kept not their first Estate*.—The Apostle adds, that He was *preached unto the Gentiles*: Preached under his two-fold Character of GOD and MEDIATOR; preached as the only *Sacrifice* for Sin, and as the everlasting *Righteousness* of believing Sinners: preached, by all his faithful Ministers, in every Age, as well under the Legal, as under the Gospel Dispensation. And he will still be preached, to the End of Time, as long as there is one Elect Sinner uncalled, and 'till all the Vessels of Mercy are brought to the saving Knowledge and Love of Himself.

In Consequence of being thus *preached unto the Gentiles*, He is, and will continue to be, *Believed in in the World*. The Holy Spirit makes, and will persist to make, the Preaching of Christ Crucified, the grand Channel of His Converting Power. Pharisees, Convinced of Sin, shall be dislodged

dislodged from Reliance of their own works, and seek to Jesus for Righteousness and Strength. Hell-deserving Offenders, who once saw no Comeliness in Christ, but, perhaps, blasphemed his Name, despized His Cross, and trod all His Commandments under their Feet; pierced with the keen, but salutary Arrow of penitential Anguish, and melted down by effectual Grace; *shall look, for Salvation, to Him whom they have pierced, and mourn, in the Bitterness of their Souls, as one that mourneth for his First-born.* All His People, throughout the World, shall *believe* in Him: some with an *assured*, some with a *faltering* Faith, but they shall All *believe*: just as, when the *Israelites* were wounded by the flying Serpents in the Wilderness, some looked, to the Brazen Image, *stedfastly*; others, *feebly*: some had a *full, near, and distinct* View of the elevated Remedy, others had a *distant, imperfect, confused* Sight of it; and many, perhaps, could but just raise their Eyes *toward* the Object, and hardly caught a *Glimpse* of it: yet they all *looked*, after some Rate or other; and All, who did, were healed. So all the People of Christ reach forward towards His Righteousness; some with a *strong*, some with a *trembling* Hand, but they shall All grasp at it, and All utter this Prayer (a Prayer, which was
never

never, nor ever can be, breathed from a *graceless* Heart), O let me be found in THEE, not having my own Righteousness, which is of the Law, but the Righteousness which is of GOD by Faith!— They, who thus believe, are carefull to adorn the Doctrine of GOD their Savior in all Things.

The Holy Spirit gives Faith; from Faith, springs Holiness; and the End of Both is everlasting Life. The entire Mystic Body of CHRIST, the whole Election of Grace, shall, like their triumphant Lord, when their Warfare is accomplished, be Received up into Glory.

But what I chiefly intend, at present, is, to consider That particular Clause of this Verse, which asserts, that Jesus was *Seen of Angels*.

By the *Angels*, here mentioned, we are chiefly to understand the *Elect* † Angels; who, being ordained to Glory, were immutably confirmed in Holiness; nor revolted from the Dignity and Blessedness in which they were created. These saw the Son of GOD, long before His Incarnation. They beheld Him in the Fullness of his infinite and essential Glory, which He had, with the Father and the Holy Ghost, before all Worlds. —'Tis probable, from Scripture, that Angels were the First-fruits of GOD's Creating Power, and called into Existence, before any Thing else

was

was made: and it is *certain*, from Scripture, that the *Second* Person of the TRINITY, afterwards manifested in the Flesh, was the *Creator* of all the Angelic Hosts. Hence it follows, that He was *seen* of them, immediately upon their Creation: they were no sooner summoned into Being, than they *saw* Him, and adored. As Angels were his first Workmanship, their Bliss *began* with the Sight of HIM, and their *first* Employ was Praise. Thus they saw Him, thus they loved, and thus they worshipped; 'till *the Fullness of Time was Come*, when the *Antient of Days* became an *Infant* of Days, and GOD the Son was *found in Fashion as a Man*. When that Blessed Person entered on His State of actual Humiliation, Angels *viewed*, and wondered: wondered to see the Object of their Adoration *made, for a Time, lower than themselves* †. They beheld Him, at *Betlehem*, a Babe, wrapt in Swathes,

“ *When His Birth-place was a Stable,*

“ *And His softest Bed was Hay.* §.”

Though

† Heb. ii. 7. *Βραχυ τι*, either for a very short While, or in a very small Degree.—It is properly spoken of Men, indefinitely; but held strictly true, even as accommodated to CHRIST Himself.

§ Dr. WATTS.

Though surrounding Cattle were the Chief Attendants on the Infant Messiah and his Virgin Mother; though, in all outward Appearance, the new-born Savior was, from the very Moment of His Nativity, forsaken, *despized, and rejected of Men*; He was still *seen* and revered of *Angels*. The Church of the Unredeemed bowed the Knee, and Unfallen Spirits sung, in that ignominious Place, where Horses fed, and Oxen lowed. The Presence of GOD Incarnate consecrated the *Stable* into a *Temple* of Glory; and ennobled the *Manger*, where He slumbered, into a *Throne* of Grace.— Such did that humble Residence appear, in the Eyes of those Exalted Beings, who, like Him that made them, *See not as Man seeth*.

If we trace the Adorable Mediator, from Infancy, to a State of *Youth*; we shall find Him busied in following the Occupation of *Joseph*, His reputed Father. 'Tis recorded, in the Gospel||, that the Jews said, concerning Him, *Is not This the CARPENTER, the Son of Mary?*

Thus, He, who *laid the Foundations of the Earth*, and, by His excellent *Wisdom*, made the *Heavens*; He, who *shakes the System* He hath made, and *the Pillars thereof tremble*; who *speaketh to the Sun, and it shineth not, and sealeth up the Stars*; even HE disdained not to fix a Mark of Honor

Honor upon honest Industry, by earning His own Livelihood, at *Nazareth*, as soon as His Age would permit: There and Then was He *seen of Angels*. They saw Him laboriously employed, and literally experiencing the Truth of the Penal Edict, denounced soon after the Fall, that *the Sweat of his Brow Man should eat Bread*.—We do not, indeed, find that CHRIST wrought with His Hands, *after* He commenced a Preacher. Which observable Change of Conduct was designed, perhaps, to teach us, That *they who preach the Gospel, should live of the Gospel*; and, detaching themselves from every unnecessary Avocation, devote their Time and Abilitys, as far as possible, to the Dutys of their High Calling.

Though the Blessed Jesus was conceived and born, without *Original Sin*; though He, moreover, lived perfectly exempt from the remotest Shadow of *actual* Transgression; still, He vouchsafed to stamp the highest Authority on *the Laver of Typical Regeneration*, by His own personal Submission to the Ordinance of *Baptism*. He would not enter on the Exercise of His public Ministry, 'till He had been, solemnly and openly, devoted to the visible Service of GOD.—Might He not, likewise, have *another* and still *superior* view, in His condescending Susception of this Sacred Rite? *Washing* seems, necessarily, to
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carry with it the Idea of previous *Defilement*. Whoever is brought to the Baptismal Font, is brought thither *as a Sinner*. And the whole ceremony is a solemn recognition of *Human Guilt*, as well as strikingly emblematical of the *Way and Manner* in which *Pardon* and *Sanctification* are attained; even by the Effusion of the Messiah's BLOOD, and the Hallowing Agency of His Blessed SPIRIT. Now, if Baptism be, confessedly, an Acknowledgement of human *Worthlessness*; How came HE to divide the Waves of *Jordan*, who was infinitely Holy, as GOD, and immaculately righteous, as Man? Probably, because He was *made Sin for Us**. In a Way of Imputation, *the Lord laid on Him the Iniquity of All His People*† And Jesus was not ashamed, *publicly to avow* the mercifull Office He had assumed. Hence, though absolutely sinless, He was *Baptized* as a Sinner. And this practical Declaration of His Atoning Character, was a part of that exterior *Righteousness*, which, as the Victim and Substitute of His Saints, *it became Him to fulfill*‡.—On this great Occasion, we read, that *the Heavens were opened*. We are not, indeed, expressly told, that He was *Seen of Angels*; though, no Doubt, He was. The Reason, perhaps, why the Mention of that Circumstance was omitted by the Evangelists, might be,

* 2 Cor. v. 21.

† *Isaiab* liii. 6.‡ *Matth.* iii. 15

be, Because PERSONAGES, of Dignity *infinitely* superior to That of *Angels*, constituted and crowned the Grandeur of the Scene. The Everlasting FATHER and the Uncreated SPIRIT gave sensible Manifestations of Their immediate Presence; while the Co-equal SON, under *the Likeness of sinful Flesh*, parted the mystic Stream. — *Angels*, who, just before, admired to see the *blameless* IMMANUEL Baptized; suddenly exchanged their Admiration, for adoring *Awe*, and wrapt their prostrate Faces in their Wings, when the FATHER ALMIGHTY deigned, audibly, to testify His Complacency in the Person and Priesthood of His Incarnate SON; and the co-eternal SPIRIT bowed the Heavens and came down, not in the Form, but (*ὡς περιστεραν*) after the Manner, of a Dove: with a gentle, gradual, hovering Descent. Well might *Angels* be thrown, as it were, into Shades, by the Silence of the Sacred Historians. For, what are *Angels*, when compared with GOD! evandid Stars, eclipsed and lost, amid the boundless, overwhelming Blaze of Day.

Shortly after, He was *seen of Angels*, when assailed in the Wilderness, by the Enemy of GOD and Man. They stood by, not to give the Messiah their *Assistance*, for He needed none: but, simply, as Spectators of His Conflict, and Witnesses of His Conquest. As they had, formerly,

seen *Paradise lost*, by the yielding Frailty of *Adam*; so they now beheld *Paradise regained*, by the unrelaxing Firmness of *JESUS CHRIST the Righteous*. AFTER He had fought the good Fight, and had *actually foiled* the Tempter, we read that *Angels ministered unto Him*: but not before.

“Temptation,” says an usefull Writer §, “is
 “the Fire that brings up the *Scum* of the Heart.
 “The Corrupt Heart resembles an Ant’s Nest,
 “on which, while the Stone lyeth, none of them
 “appear: but, take off That, and stir them with
 “only the Point of a Straw; what a swarm is
 “there, and how lively they are! Just such a
 “Sight, O Man, would thy Heart afford thee,
 “did the LORD but withdraw the *Restraint* He
 “has laid upon it, and suffer Satan to stir it up
 “by Temptation.” Such is the Heart of Man:
 but not such was the Heart of CHRIST. Though
 he was *tempted in all Points*, tempted even to
Idolatry and *Self-Murder*, yet was He totally
without Sin ||. He came forth, *brighter*, but
not purer, from the Furnace: *brighter*, because
 His Graces were rendered more *conspicuous*, by
 the fiery Tryal; but *not purer*, because He had
 no moral Dross to lose. When Satan tempted
 CHRIST, ’twas like striking Fire upon Ice, or upon
 a Wave of the Sea: there was nothing, in His
 finless

§ Mr. Boston, in his *Fourfold State of Human Nature*.

|| *Matth. iv. 6, 9. Hebr. iv. 15.*

sinless Nature, for the Sparks to lay hold on; but every Thing, that could resist and quench them. All the Adversary's Efforts on the Messiah's Integrity, were like Arrows shot at the Firmament: or, as an excellent Person* expresses it, resembled "The Motions of a Serpent on a Rock; where they can make no Impression, nor leave the least Dent or Trace behind them. — But on Us, they are as the Trailings of a Serpent on Sand, or Dust: they make a Print, and leave some Stain, on the Imagination at least, if not on the Heart." In every Assault, therefore, which we are called to sustain; may we look, for Safety and for Strength, to the Captain of our Salvation, who, in His own Person, bruised the Serpent's Head, and is able to succor them that are tempted. And remember, O assaulted Christian, to thy unspeakable Comfort, that thou shalt, in the End, be more than Conqueror through Him that hath loved thee. As thy Savior was seen of Angels, when He quenched the fiery Darts of the Wicked One; so art thou seen of thy Savior, under all thy Conflicts and Distresses: nor seen only, but supported and embraced; and, because He overcame, thou shalt overcome also. — A famous Dutch Admiral†, in the Morning of that

* *Cornall's Christian Armor.* Vol. 1. p. 99.

† *Van romp.*

that Day on which he fell, is reported to have said, " This Day, I shall be crowned either " with *Laurels*, or with *Cypress* : " intimating, his determined Resolution, either to gain the Victory, or to lose his Life. And his Life he accordingly lost. A Musket Ball, from the *English* Fleet, crowned, with *Cypress*, one of the ablest Sea-Officers that ever fought. But 'tis the *peculiar* Happiness of the CHRISTIAN Warrior, to know assuredly, from God's inviolable Promise, that *no Weapon, formed against* the Heirs of Salvation, *shall finally prosper* or prevail. Whoever is, by Saving Grace, enlisted under the Banner of the Cross, may be certain, before he fights, that he shall be crowned, not with *Cypress*, but with *Laurels*. Prior to his striking a single Blow, he is *Insured*, both as to Safety and Conquest, by That Omnipotent Being, *whose neverfailing Providence*, as our Church admirably expresses it, *orders all Things both in Heaven and Earth* †.

When

† If so, an *Arminian* may object, If we are certain, beforehand, of overcoming, farewell to all Diligence of our own: we may unbuckle our Armor, and sit down without fighting at all. This Cavil refutes itself. How can the Assurance, of Final Victory, supersede the Necessity of contending, when *Fighting* is the only possible Means by which *Victory* can be gained? History, both Sacred and Profane, affords almost innumerable Instances, that even a strong *Pro-*
bability

When the SON of GOD commenced a *Minister of the Gospel*, and delivered, to High and Low, in Season and out of Season, the Message of Salvation; He was *Seen* and *Heard* of *Angels*. On *Some* Occasions, they *Saw* the Heavenly Preacher weep over his unfeeling Auditorys; and, on *all* Occasions, heard Him declare the Counsel of GOD, as *never Man spake* 'till then. Those Mysterys of Grace, which, at this very Day, *Angels desire to look deeper into*; they learned from His blessed Lips: and bending SERAPHS derived Sublime Instruction from those matchless Discourses which obdurate *Men* despized.—*How beautifull, upon the Mountains, were the Feet*, i. e. the Zeal and the Labors, of *Him who brought good Tidings, and published Peace* § between God and Sinners! Himself the *Peace-maker*, and the *Peace-revealer*! How often did He, who came to seek and to save *That which was lost*, consecrate the Mountains of *Judæa*, by His own personal Ministrations;

bability of Conquest inspires an Army with Impetus and Vigor, next to invincible. Much more would an *infallible Certainty* of Success, embolden even the Diffident, stimulate the Indolent, and animate the Courageous with redoubled Ardor.—How then, is it possible, that, in the *Spiritual Warfare*, Certainty of Conquest should either depress the Timid, or emasculate the Strong?

Ministrations; and cause the Hills of the Earthly *Canaan* to echo with the sweetest Notes of SALVATION BY GRACE; while Streams and Rocks, responsive, reverberated the joyfull Sound! Elect *Angels*, hovering in mid Air, were his invisible Disciples: and Elect *Sinners*, converted by His efficacious Call, were the visible Seals of His Ministry.—O might the present Preachers of his Word catch a Ray of His celestial Ardor, adopt His indefatigable Zeal, and imbibe the Spirit of His Love! Happy They, who are enabled to imitate the great *Shepherd and Bishop of Souls*! and oh, that more of These were sent forth into the Harvest! Yet, why do I wish for more? The Sovereign *Master of the Vineyard* best knows what He has to do. GOD hath, in every age, raised up a Number of Evangelical Ministers, sufficient to answer his Purposes of Grace. Divine Wisdom, no doubt, proportions the Number of Gospel-Laborers, to the extent of the Spiritual Harvest He means to gather in. God's Elect People may be more, or fewer, in one Generation, than another: and hence, at different Periods, Christian Preachers multiply or decrease||: just as a skillfull Husbandman lessens or enlarges the Number of his *Reapers*, according to the Quantity of *Corn* he has to cut. If *Twenty* are sufficient
for

for the Harvest, he will not employ *Fifty*: If an *Hundred* be requisite, an Hundred will be sent forth.

In His secret Approaches to GOD, was Jesus *seen of Angels*. They beheld, they more than beheld,—they *felt*, when, *with strong Crys and Tears*, He poured out His Soul in private Prayer. Unembodied Spirits, with admiring Sympathy, thronged his devout retirements: and, though they ever burned with zeal for GOD, yet they caught *additional* Fervor from the agonizing Petitions of their Incarnate Creator. They lighted their Taper at His hallowed Fire. Listening Angels grew more angelic; and Seraphs flew back to Heaven, more seraphic than they came.

When every Eye, except His own, was closed in Sleep, oft would He withdraw to some desolate Mountain, or unfrequented Field; and spend whole Nights in Communion with GOD. Like the solitary, but melodious *Nightingale*, he retreated from the Scenes of Hurry and Observation, to send up the heavenly Breathings of His inmost Soul, in undiverted Supplications and unmolested Praise. At these Seasons it was, that, as Dr. *Watts* finely sings,

*Cold Mountains and the Midnight Air
Witness'd the Fervor of His Pray'r.*

But, though unseen of *Men*, the praying MESSIAH was *seen of Angels*, and seen of GOD. Not a Sigh that heaved the Mediator's Breast, nor a Groan He uttered, nor a Petition He advanced, but was noticed, accepted, and recorded in Heaven: and shall have it's full effect, in the *Glory* of His Father, and the *Salvation* of all His People.

Oh, how unlike the Prayers of CHRIST are the frozen, careless, languid, wandering, unfelt Devotions of Those on Earth, who call themselves His Disciples! May He pour down upon us *the Spirit of Grace and of Supplications*. Then shall we feel the Importance of Divine Things, as He felt them. We shall *walk*, in some Measure, as Jesus walked; and *pray*, as Jesus prayed.

On the Mount of *Transfiguration*, prior to His last Sufferings, was He likewise *seen of Angels*. At humble Distance, they heard Him speak with the glorify'd Soul of MOSES and the glorify'd Person of ELIJAH, concerning *His own Decease which He was shortly to accomplish at Jerusalem* *. As, in the sinless Obedience of His *Life*, He had perfectly fulfilled the Law, for the Justification of His mystic Body, the Church; so, by His propitiatory *Death*, He was to fulfill the *Pro-*

* Luke ix. 31.

phycys of old, and *make Atonement for the Sins of the People before the Lord*. *Moses*, therefore, by whom the *Law* had been given; and *Elijah*, as Representative of the *Prophets*; left, for a while, their Thrones in Glory, to bear witness, once more, to the Messiahship of *Jesus*. On this Occasion, *Angels* saw His human Nature brighten into Glory superior to their's. An Earnest and a Foretaste of the Majesty, with which *He* should be invested, when His Sufferings, (then just at Hand) were accomplished: and of the Glory, which the Bodys of His *Saints* shall wear, when the *Trump of GOD* shall sound, and the *Resurrection of the Just* take place.

Let not Believers, like the mistaken Disciples who accompanied their Lord at the Time of His Transfiguration, think to *set up Tabernacles* of Abode on the Mount of Divine Communion. *Jesus* himself came down from the Mount; and was, soon after, *seen of Angels* in the Valley of *Gethsemane*.

On that sad, that solemn Night, when He was sold and *delivered into the Hands of sinful Men*; He retired, for the last Time before He suffered, into the Garden at the Foot of the Mount of *Olives*. That Garden, to which He had *oft Times* resorted, both Alone, and *with His Disciples*, for

the Purposes of secret Prayer, and religious Conversation. That Garden, in which He had enjoyed so many delightful Seasons of Fellowship with GOD. That Garden, every Spot, perhaps, of whose distinguished Ground had been consecrated by the *Footsteps* of a meditating, and the *Knees* of an adoring Savior. Yet *Here*, alas, were His dying Sorrows to begin. Angels, who had, just before, seen Him institute and celebrate the mystic Supper, attended Him in His Last Retreat to this once delightfull, but now tremendous Place. Well might a good Man say, “ All “ Places are happy, or miserable, in Proportion “ as GOD vouchsafes or denys His gracious Presence therein.” In *Gethsemane*, where Jesus had so often experienced the ravishing Consolations of His heavenly Father’s Countenance; in this very *Gethsemane*, must the same blessed Jesus experience the first Outpourings of his Almighty Father’s Wrath. *HERE* it was, that His righteous Soul became *exceeding sorrowful, even unto Death*. *HERE* it was, that the spotless Victim began to feel the dreadful Weight of Imputed Guilt, and the Terrors of avenging Justice.— When His inward Agony forced His very Blood from it’s Veins, which even made its way through

His

His three-fold Vesture, and fell † clotted to the Ground; when HIMSELF lay prostrate on the Earth,

† Luke xxii. 44. *And his Sweat was as it were great Drops of Blood falling down to the Ground:* meaning, as it should seem, that the Agony, our Lord was in, forced, at once, His Blood from it's finer Vessels, and the Sweat from all His Pores: which (the Sweat and the Blood) mingling in their Fall, were, by the extreme Coldness and Rigor of the Weather, condensed and frozen into solid Clots, before they reached the Ground. The Word *was*, render'd *as it were*, does not, I apprehend, import that real Blood did not actually transude from His Body; but that it was not Blood alone. Add to this, that, as *Bengelius* well observes, *was* relates, not to *αἷμα*, but to *ῥουβοὶ κατακαυτός*; and implies, as another Learned Foreigner observes, that, His Sweat was so mixed and discolored with the concomitant Blood, as to resemble, in it's united appearance, mere Blood only.—*Luke de Bruges*, the Critic last referred to, has a very valuable Note on the Passage: *Illud, QUASI, non significat, hunc non fuisse verum Sanguinem, sed non fuisse verè Guttas Sanguinis, sed Guttas aqueas mixtas sanguine; quod etiam fieri possit per Naturam Vim intus patientem, ac proinde per Poras ejicientem unà cum Aquâ Sanguinem: Præsertim ubi Corpus est ratum et delicatum, et Sanguis subtilis, ut in CHRISTO indubiè erat.*

The Note of *Bengelius* is equally judicious: *ῥουβοὶ*, Grumi, à *ῥοῦβαι*, i. e. *πῆλαι*.—*ῥουβοὶ αἷμα*, Gutta Spissæ et Concretæ veri Sanguinis. *Vis Particulæ was cadit super ῥουβοὶ, non super αἷμα*, ut patet ex Epitheto, ejusque plurali, *κατακαυτός*. Sanguis per minores Guttulas à Poris manans, concretescat propter Copiam: Si Sudor non fuisset sanguineus, Mentio Sanguinis planè abesse poterat: nam Vocibus *ῥουβοὶ* etiam per se competebat Sudori spisso.

Earth, with His Garments literally *roll'd in Blood*; When, as the Surety of the Covenant, and as the Substitute of His People, He *bore the Sins* and *carried the Sorrows* of the whole Believing World; When, with the Names of His Mystic *Israel* upon His Heart, our *Great High Priest*, *Jesus, the Son* and the *Lamb of GOD* sustained, intensively, that Punishment for Sin, which must, otherwise, have been levied, extensively, on Sinners, to all Eternity; When he cryed, in the Bitterness of His Soul, *Father, if it be possible, let this Cup pass from me*;—He was *seen*, He was *heard*, He was *deplored*, of *Angels*. They joined with the agonizing Petitioner: They united their Supplications with His: and the Prayers of Angels went up, for once, *through the Hands of a Mediator*.

But it was NOT possible for the Cup to *pass* from Him. The *Decree* must be accomplished. The *Covenant* of Grace must be fulfilled. *GOD's People* must be saved. The Savior, therefore, must *Dye*. Himself was sensible of This. Hence, though, as *Man*, His Anguish induced Him to wish that, *if possible*, He might drink no deeper of the penal Cup; yet, as Party to the Covenant of Redemption, He, in the same Breath, consents to *drink the Dregs* and *wring them out*: adding, *Nevertheless, not my Will, but THINE, be done*; If *Sinners* can be saved, and thy *Son* not dye, Let
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thy Son be spared : but if otherwise, if my People must perish, or thy Son be slain, O save my People and slay thy Son.—Alternate Grief, and Wonder, heaved the celestial Bosoms of attending *Angels* : Grief, at the Sufferings He endured ; Wonder, at His Magnanimity of Love to Man : Love, which the *many Waters* of Divine Indignation *could not quench*, nor *all the Floods* of Horror and Anguish *drown*.

Angels saw Him receive the insidious Kiss, by which He was Betrayed. They *saw* Him arraigned at the Bar of the very Men, who were indebted, for their Creation, to the Word of His Power ; and who owed the Stations they bore, to the Disposals of His Providence. *Angels* heard, and shuddered at, the Sentence, by which He was condemned to Dye. They *saw* Him mocked, and struck, and clothed with insulting Scarlet. He was *seen of Angels*, when He deigned to wear a Crown of Thorns. They beheld, and, if *Angels* can weep, they wept, when He was tyed to the Ignominious Pillar, and scourged with Rods of knotted Wire ; when, according to the Prediction of the Royal Prophet, *The Ploughmen ploughed upon His Back, and made long Furrows*.

Angels saw, and Astonishment was in Heaven, when He *bid not His Face from Shame and Spitting*. They saw, when, through the Extremity of

Grief

Grief and Torture, His *Beauty consumed away, like as it were a Moth fretting a Garment*: When He could say, *Thy Rebuke hath broken my Heart; I am full of Heaviness: I looked for some to take Pity on me, but there was none; neither found I any to comfort me.* The Man CHRIST JESUS, being formed *without Sin*, and by the *immediate Agency* of the HOLY GHOST; was, doubtless, transcendently *fair*, and augustly *beautiful*. Hence His *Human Nature* was compared to the *Temple*: a Structure eminently *holy*, and peculiarly *elegant*. Prior to His Sufferings, He was, literally, *fairer than the Children of Men*. It was not, till His blessed Person had been disfigured with Wounds, and emaciated with Grief; 'till His Face was *foul with weeping*, and on His Eyelids *sat the Shadow of Death*; that He is said to have had *neither Form nor Comeliness*, but that *His Face was marred more than any Man's, and His Countenance than the Sons of Men.*

Angels throng'd around the Majestic Sufferer, when He was led forth to Crucifixion, as a Lamb to the Slaughter. They saw Him nailed to the Instrument of Death, after He had fainted beneath its weight. And, had I an Angel's Tongue, I should find it impossible to tell what Angels felt, when they heard Him groan, from the deepest *Recesses* of His agonizing Heart, that Exclamation

via, and to the uttermost Part of the Earth.—And now the *Great High Priest, JESUS the Son of God,* is for *passing into the Heavens.* Having *Glorify'd* his Father *on the Earth,* and *Finish'd the Work* of His People's Salvation *which* had been given Him *to do*; He prepares to be glorify'd Himself, by participating, in His Human nature, as much as it can receive of *that Glory, which,* as a Divine Person, He *had with the Father before the World was.* But not 'till, in Quality of King and Priest, He has, once more, solemnly, and authoritatively, *Blessed* His Apostles and Disciples, in His Father's name and in His own.—When *Elijah* was taken up into Heaven by the Ministry of SERAPHS (sublimely styl'd, a *Chariot and Horses of Fire*); the ascending Prophet drop'd his Mantle on the plaintive *Elisha* who was left below: with which precious Legacy, *ELISHA smote the waters of Jordan,* so that *they parted hither and thither, and Elisha went over* * on dry ground. So the Ascending SAVIOR, *Elijah's* illustrious Anti-Type, entail'd His *Blessing,* and bequeath'd His *Mantle* to the Children He left behind: The Mantle of His *Righteousness,* and the Covering of His *Spirit*; where-with His Saints are enabled to *smite the waters*

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* 2 Kings. 2.

of Affliction, Persecution, Temptation, and Death itself. All which shall cleave in twain, like a scroll that is rolled back, and leave a way *for the Ransomed of the Lord to pass safely and comfortably over.*

This was, perhaps, the Tenor of *the Blessing wherewith JESUS the Man of God, Himself both God and Man, blessed his mystic Israel, as He mounted to His Throne: And now I am no more in the World, but These are in the World, and I come to Thee. Holy Father, keep, through thine own Name, Those whom thou hast given me that they may be one, as We are: I in them, and Thou in Me, that They may be made perfect in one. Father, I will that These, and They also who shall believe on me through their Word, be with ME where I am, that they may behold my Glory. I pray for THEM; I pray not for the World, but for Them whom Thou hast given me: For THEY are Thine.*

And it came to pass, That WHILE He blessed them, He was parted from them, and was carried up into Heaven:* Giving, it may be, as He roared, This parting Benediction to his Church collective, *The Lord blefs Thee and keep Thee; The Lord make His Face shine upon Thee and be gracious unto Thee; The Lord lift up His Countenance upon*

* Luke 24, 51. Acts 1. 9.

upon Thee, and give Thee Peace, Numb. 6. 24-26. Thus did He put His name upon the People of His Love, and blessed them.

But where were the *Angels* all this while? were *They* unactive, on so distinguish'd an occasion? Surely, no. He was *seen* of them, He was *praised* and *waited on* by them, when He *ascended up on high* and *led Captivity Captive*. All *Heaven* was in concert, above; and all the peopled *Air* was Harmony, as He ascended through. Some of the Cherubic Hosts were dispatch'd, as *Heralds*; making proclamation, as they flew, *Lift up your Heads, O ye Gates, and be ye lift up, ye everlasting Doors, that the King of Glory may come in.—Who is this King of Glory*, chaunted Others of the extatic Legions? —*The LORD, Jehovah in Human Nature, strong and mighty to save; the LORD, mighty in Battle, the Conqueror of Sin and Death and Hell, returning Triumphant from his successfull warfare: the LORD of Hosts, Creator of us Angels, and the Ransomer of the Nations of them that are saved; HE is the King of Glory.*—Who shall ascend into the Hill of the Lord, and who shall stand in His Holy Place? He, of whom alone it could be said, that He had clean Hands and a*

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* Psalm 24. 7-10.

pure Heart :† in His nature, totally Sinless ; and, in His Life, the perfect Fullfiller of all Righteousness.—Thus did *God go up with a Shout, and the Lord with the Sound of a Trumpet ‡* : attending Spirits sang, *Rise up, Lord, and let Thine Enemies be scattered §* ; while the gazing *Disciples*, responsive from below, cry'd out, *Return, O Lord*, now in the Power of thy Spirit, and hereafter in the Brightness of thy personal Coming, *to the many Thousands of Israel §* ! Might it not be said, concerning those highly favor'd Persons, who were witnesses of His Ascension, *They have seen thy Goings, O God, even the Goings of my God, my King, in the Sanctuary : the Singers went before, the Players on Instruments follow'd after ||* ; all the Joy of the Blessed was in full exercise, all the *Melody* of Heaven was at the Height, when JESUS was usher'd to his Throne, and when, as a *Lamb newly Slain*, as a God totally and finally victorious, He enter'd into the *Holy Place for Us*.

Thus, at *sundry Times, and in divers Manners*, was JESUS seen of *Angels*. They also see Him now. At this very Moment, they are beholding Him in Glory. Angels, who were never incar-

† *Ibid.* v. 3, 4.

‡ *Psal.* 47, 5.

§ § *Numb.* 10. 35, 36.

|| *Psal.* 68. 24, 25.

incarnated, view, with wonder, the exalted Humanity of Him that wept in the Manger and hung upon the Tree.

*“ Princes to His Imperial Name
bend their bright Sceptres down ;
Dominions, Thrones, and Pow’rs rejoice
to see Him wear the Crown :*

*“ Arch-Angels sound His lofty Praise
thro’ every heav’nly Street,
and lay their highest honours down
submissive at His Feet ;*

*“ Those soft, those blessed Feet of His,
which, once, rude Iron tore !
High on a Throne of Light they stand,
while all the Saints adore.”**

Angels shall see Him, and augment the Splendor of His Appearance, when He shall be revealed from Heaven in flaming Fire. He will, as Himself expresses it, come in His Glory, and all the holy Angels with him, Matth. 25. 31. The voice of the Arch-Angel shall sound, and the Trump of God. One Branch of their Business will be, to gather together the Dust of His Elect from the four winds, from the uttermost Part of the Earth, to the uttermost Part of the Heaven, Mark 13. 27.

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By *their* Ministry, perhaps, the Knot of indissoluble Union, between the glorified Soul and the risen Body of each respective Believer, may be ty'd. *They*, perhaps, will, when Christ gives the Signal, set Fire to the World, and regulate that *Conflagration* which shall issue in the *new Heaven* (i. e. a new Body of Air) and *new Earth*, where *in dwelleth Righteousness* *. Whether Angels will share in the Glory of the *Millennary* State ; or, whether that Reign will be peculiar to CHRIST and his *Redeem'd People* only ; is not, I believe, clearly reveal'd. But this we can make no doubt of, that, when the Millennium is over, and the *second* Resurrection (the Resurrection of the Unjust) has taken place ; when sentence shall be past, and the Books closed ; when the Unrighteous are turned into Hell, and the Elect enter, with Christ, into the final Enjoyment of Glory ; Angels and Saints will forever *see*, forever *admire*, and *love*, *worship* and *resemble* HIM that *sitteth on the Throne*.

But, must Believers wait till *Death* and *Glory* give them a sight of Christ ? No. As He was, on Earth, *seen of Angels* ; so, Blessed be the Riches of His Grace, He is, even on Earth, sometimes *seen of MEN* : seen, not literally, but

* 2 Pet. 3. 7—10—12, 13.

but with the *Eye of Faith*, and in the *Light of His Holy Spirit*.—When our Evidences are clear and bright, when He *manifests Himself** to the Souls of his People, and gladdens them with sweet views of Interest in His Covenant-Favor, His Covenant-Righteousness, and Covenant-Sufferings; when He takes us up with Him on the Mount of Secret Communion, and gives us a Glimpse of *the good Land which is afar off*; when He sends *the Earnest of our Inheritance* into our Hearts, even *the Spirit of Adoption*, causing us to cry, *Abba, Father*; when He makes us experience the Meltings of His Presence, and the Out-pourings of His Love; we may each cry out with the Apostle, *Have I not SEEN Christ Jesus the Lord*†? Yes, may it be reply'd, to our great and endless comfort, *The God of our Fathers hath chosen thee that thou shouldest know his Will, and SEE that Just One, and shouldest bear the Voice of His Mouth*‡.

I have seen God Face to Face, said Jacob.—*Mine Eyes have seen the King, the Lord of Hosts*; said Isaiah.—*I have heard of Thee, by the Hearing of the Ear, but now my Eye seeth thee*; cry'd Holy Job.—*This is the will of Him who sent me, that every one who SEETH the Son, and believeth on Him,*

* John 14. 21.

† 1 Cor. 9. 1.

‡ John 22. 14.

Him, should have everlasting Life; says He that was dead, and liveth, and is alive for evermore. To see Christ, therefore, is to *believe* in Him, as covenanting in our name, dying for our sins, and rising again for our justification. It is what the Apostle styles *Looking unto Jesus* †, for Life and Salvation, and throwing ourselves upon Him as the *Author and Finisher*, the Beginner and Perfecter of *Faith* and Holiness, Safety and Happiness.—Such a Sight of Christ will,

1. Make us *vile*, and keep us *low*, in our own Eyes. Nothing humbles the Soul, like a spiritual View of Him *who, though he was rich, yet, for our sakes, became poor, that we, through His Poverty, might be made rich*. How the World lessens, and all its fading Honors darken, on the Eye of *Faith*! How is *Self* annihilated, how is *Pride* hid from Man, under the Shinings of the MEDIATOR'S *Majesty and Meekness*! A Believing Sight

† Heb. 12. 2. *Αποσπῶντες*, literally, *Looking off, Looking away from, withdrawing the Eye*: looking off from every other object; confining our views to HIM alone; bottoming the whole Weight of our Confidence, and laying the entire Stress of our Dependence, on his Blood and Obedience. *Looking off*, above all, from our own Works: from our *sinful Works*, in Point of Discouragement; and from our *good Works*, in Point of Reliance. This it is to *look off* and to *look away unto Jesus*.

Sight of HIM is the only source, whence Evangelic Repentance can flow. *True REPENTANCE* (as I once heard an Excellent Friend observe) *is the Tear of FAITH*: and as the *Eye* must exist, previously to the *Tear* it sheds; so must *Faith* be wrought in the Heart, e'er true *Repentance* weeps. When God made a peculiar Discovery of Himself to the Soul of *Job*; what was its Effect on that holy Man? *I abhor myself, said he, and repent in Dust and Ashes* *. — *They shall look unto me, whom they have pierced, and MOURN* †, says God: First *look*, and then *mourn*; first *believe*, and then *repent*. The *Rock* is first *smitten*, and then *the Waters flow*: the Almighty *Sun of Righteousness* must point the Beams of His converting Power upon the Soul, and THEN a gracious *Melting* ensues; the Frost breaks, the Ice dissolves, and the vanquish'd Sinner, who was *sometime afar off*, is brought nigh by the *Blood of Christ*. The Devout Mr. *Henry* has, if I remember right, a Remark to this Effect: “ If “ Christ had not *look'd* upon *Peter*, *Peter* had “ not wept. *Peter's* Tears flow'd first from “ the Eyes of Christ.” *Grace* alone can work *Repentance* unto Life. Only the Sight of a broken, Bleeding Savior can give a broken, bleed-

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* *Job* 42. 5, 6† *Zeck.* 12. 10.

ing Heart. When we hear of the Death of a *Stranger*, we are seldom very deeply affected: but, when we read of the Death of a *beneficent Friend*, or of a loving and beloved *Relation*; our Relentings are kindled, and our Eyes overflow. So the Death of Christ makes but a slight Impression on the Heart, consider'd merely as an *Historical Event*: but, when the Christian is made to *see* that it was his everlasting *Friend*, who dy'd; and that He dy'd, moreover, for *his* particular Salvation; 'tis *such* Looking, that produces godly sorrow. Jesus need but *shew* Himself to a Sinner, and the Sinner falls before Him. *Veni, vidi, vici*, may be inscrib'd by the Savior on every Monument of Grace, on every converted Soul: I *came* to the Sinner, I *look'd* upon him, and, with a Look of Omnipotent Love, I *overcame* Him.

2. A sight of Christ will cause us to value and rest upon *His Righteousness*. Be not deceiv'd, O Man. Call not thyself a Christian, think not thyself a *Believer*, if thou dost not depend on the Imputed Righteousness of Christ, and upon *THAT alone*, for Justification and Acceptance with God. You can never appear before the Tremendous Judge of All, in an *home-spun* Suit, in a Righteousness of *your own* weaving.

ing. You must be cloath'd, from head to foot, out of God's own Wardrobe. You must have the *obedience* of JESUS CHRIST, that only *Wedding-Garment* wherein you can possibly stand with Safety, or lift up your Head with Joy. God the Father must *give* it you by Imputation: God the Holy Spirit must *apply* and *put it on* you, by Grace: and you must *wrap* it about you by Faith, Phil. 3. 9.

Free-will and *Self-Righteousness* are the *Noli nos tangere* of almost every unconverted Man. As to *Free-will*, he deems it high-Treason against the Dignity of human nature, to have it so much as question'd: and for *Self-Righteousness*, he hugs it as a Bosom-Idol. *Ministers*, with all their Toil, can, at the utmost, but strike off a few imperceptible Grains from this Double Fortrefs of Unregeneracy. But, when the *Spirit of God* makes an Assault in *Effectual Calling*, the Business is done: a Mine is sprung at the very Foundations; invincible Grace sets Fire to the Train; and the Strong-Holds are *blown up at once*. So terrible, sometimes, is the Explosion, and so alarming are the Thunderings and Lightenings of the Law; that the new-born Saint hardly knows, in his first Fright, whereabouts he is: the Ruins fly so wide, and fall so thick around

him, that he finds himself constrain'd (happy constraint!) to *fly to* CHRIST for shelter from that very Self-Righteousness, in which he trusted before.—It may, however, be needful to observe, that *All* God's People do not experience this Violence of Terror. It is not *essential* to Conversion, tho' God is pleas'd to convert Some in this Manner. Many are *led* to Christ, by the *Drawings* of His Love: Others are *driven*, by the *Terrors* of His Law. But, whether *driven*, or *drawn*, happy are they that are *caused to approach* Him! Accomplish'd either way, Regeneration is, in Itself, one and the same Blessing. If you *see* yourself to be lost, unless you have Interest in the Atonement and Righteousness of Christ; 'tis plain you have had a Sight of Christ Himself, to all the Purposes of Safety.—From the Whole, arises a two-fold Caution: (1.) Let not those, who experience much of *the Terrors of the Lord*, be discourag'd. Complain not, that your Convictions and Distress continue *so long*. The longer you are under the Hands of your Heavenly Surgeon, the *Sounder* will be your Cure at last. (2.) If you have *not* felt the Horrors and Agonys of Soul, which some others have; don't deem yourself unregenerate, merely on that Account. If you feel the Impossibility
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of being saved by the Works of the Law, or by your own Righteousness; and if you desire to be found in Christ alone, to derive all your Salvation from his Merits, without any Mixture of your own Goodness, Faithfulness, or Strength; I dare assert, that you are *born of God*. Instead, therefore, of calling thy Conversion in Question, be *thankfull* to God, that He has heal'd and restor'd thy Soul, without putting thee to that Pain in the Process, which Multitudes of thy Fellow-Believers have experienc'd. — See but Christ, as the only way of God's Salvation, and you have seen enough to make you safe and holy, humble and happy.

3. A Sight of *Him* never fails to be follow'd by a *Life* and *Conversation* correspondent to the Gospel of Christ. As, from a view of God's external Works, we are sensible of his *creating Power*; so by the inward and outward Marks of Grace, shining *in* us and *upon* us, we may know that He has begun the great Work of the *new Creation* within. An Evangelical Regard to the whole Compass of *Moral Duty*, is a Sign that our Profession is genuine: just as we may infer the Purity of Silver, from the *Tower-Stamp*. This, then, is one Note, whereby to distinguish between the *precious* and the *vile*. Unbelievers

lievers *trust* in good Works, without *doing* any ; the true Believer *does* good Works, without *trusting* in 'em. *These Things I will*, said the Apostle, *that thou affirm constantly, that they, who have BELIEVED in God, be carefull to maintain GOOD WORKS.* "He that hath *Clothes*," says the admirable Mr. GURNALL *, "will surely wear them, and not be seen *naked*. Men talk of their Faith, Repentance, and Love to God. These are precious Graces : but why do not such Persons let us *see* these Graces *walking* abroad in their daily Conversation ? Surely, if such Guests were in thy Soul, they'd *look out* at the windows, and be seen, *out of Doors*, in the Exercise of holy Dutys."

Alexander the Great had a Soldier in his Army, who bore the same name, but was a notorious Coward. *Either be Courageous*, said the King to him, *or cease to bear the Name of ALEXANDER.* O Professor, either lead a *holy Life*, or cease to call thyself a *Churchman*, cease to call thyself a *Christian*.—XENOCRATES of *Cbalcedon* was, one Day, giving a Lecture, on Philosophy, at *Athens*. In the midst of his Dissertation, enters a Youth of Quality (one of the *Bucks* of that Age), named *Polemon*, just come from a Debauch,

* *Christian Armor*, Vol. 1. P. 87,

bauch, "high-flown with Insolence and Wine," and wearing (as the Custom then was, on festive Occasions) a Chaplet of Flowers on his Head. He no sooner caught the Eye of *Xenocrates*, than the latter immediately turn'd his Discourse to *Morals*; and reason'd with such Dignity, Propriety, and Force, that the young Nobleman began to look *serious*; and Seriousness settled him into a *fix'd Attention*. As the Philosopher proceeded, *Polemon* felt the Risings of *Remorse*: and, e'er the Dissertation was concluded, he was struck with *Shame* and *Horror* at the Conscious Review of his past Conduct. He slid the Chaplet from his Head; muffled his Face in his Robe; resolv'd on a Change of Manners; and actually became, from that Day forward, a Pattern of *Wisdom* and *Virtue*. In Process of Time, he even rose into a Philosopher, of no small Distinction; and, at last, succeeded *Xenocrates* in the Care of his Pupils.—If the Remonstrances of an *Heathen* Moralist could have such Effect on the Heart and Life of a profest Libertine; how *much more* will the Influence of the HOLY SPIRIT teach true Believers to *deny all Ungodliness and worldly Lusts, and to live soberly, justly, and religiously in the present World!*

4. A Sight of Christ will conduce to make our *Affections* heavenly and spiritual. We shall, particularly, resemble Christ in His passive *Resignation* to the Will and Providence of God*. *Accomplish* IN me, ON me, and BY me, all the pleasure of thy Goodness; will be our Heart's Desire and Prayer, in Proportion as we have seen and believed in Him who *came down from Heaven not do His own Will, but the Will of Him who sent Him*.—The most remarkable and astonishing Instance of *human* Resignation, I ever remember to

* “ When the Treaty of Marriage was on Foot between the then Prince of *Wales* (afterwards *Charles I.*) and the Infanta of *Spain*; the Earl of *Bristol*, our Ambassador at the Court of *Madrid*, was so greatly perplexed, on account of the Treaty's not going on to his Mind, that he lost Several Night's Sleep. A Gentleman of his Bed-Chamber, observing his Uneasiness, addressed him thus: *My Lord, you are exceedingly anxious and restless. I beseech you to consider, that the World was well govern'd, for more than 5000 Years, before You was born; and will be as well govern'd, when You are Dead. I pray you, then, be not troubled at any Thing; but refer the Issue to God*.—The Earl was struck with the Propriety of this Seasonable Expostulation, and set his Heart at Rest.

Our Way, to *Tranquility*, is, to do likewise: to trace up Things to their Source, *Divine Providence*; and there to leave them.”

Dr. Arowsmith's Chain of Princ. P. 470.

to have met with, is to be found in the Conduct of the exemplary Arch-Bishop *Fenelon*. When his illustrious and hopefull Pupil (the Duke of *Burgundy*, if I mistake not) lay dead in his Coffin, and the Nobles of his Court, in all the Pomp of Silent Sadness, stood weeping round; the Arch-Bishop came into the Apartment: and, having fixed his Eyes, for some Time, on the Corpse; broke out, at length, in Terms to this Effect: "There lies my Beloved Prince, for
 "whom my affection was equal to the tenderest
 "Regard of the tenderest Parent. Nor was
 "my Affection lost: He loved me, in Return,
 "with the Ardor of a Son. There He lyes;
 "and all my *worldly* Happiness lyes dead with
 "Him. BUT, if the *Turning of a Straw*
 "would call him back to *Life*; I would not,
 "for Ten Thousand Worlds, be the Turner of
 "that Straw, in opposition to the Will of God."

5. If we have had a Spiritual View of Christ, we shall *love and study his Holy Word*. Christ crucified is the central Point, wherein the Lines of both Testaments co-incide. They *testify of Me*, said the Son of God. They testify the Greatness of His *Person*, the Greatness of His *Love*, and the unspeakable Greatness of His *con-*
descending Humility: they bear witness to the

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Glory

Glory of His *Covenant*, the Necessity and Perfection of His *Righteousness*, the Merit of His *Propitiation*, and the Prevalency of His *Intercession*; the Efficacy of His *Grace*, and the Freeness of His *Salvation*. And yet, though the Scriptures were dictated by His Spirit, and hold the Lamp to Knowledge and Happiness, how many cast the precious Charter behind their Backs, or even trample it under their Feet! "Though," as One expresses it, "God Himself has vouchsaf'd to commence Author, how Few will so much as give His Works the Reading!"—The renown'd *Scipio Africanus* hardly ever had *Xenophon's* Writings out of his Hand. *Alexander* the Great made *Homers* Poems his constant Companion. *St. Chrysostom* was so fond of *Aristophanes's* Comedys, that he even laid 'em under his Pillow when he slept. Our matchless *Alfred* constantly carry'd *Boëthius de Consol. Phil.* in a Fold of his Robe. *Tamerlane* (if I rightly remember) always carry'd about with him the History of *Cyrus*. *Bishop Jewel* could recite all *Horace*; and *Bishop Sanderson*, all *Tully's Offices*. The *Italians* are said to be such Admirers of *Tasso*, that the very Peasants sing him by heart, as they persue their Country Labors. The famous *Leibnitz* could repeat, even in extreme old Age,

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the greatest Part of *Virgil*: and one of the late *Popes* is said to have learn'd English, purely for the Sake of reading *The Spectator* in it's original Language. How warmly does *Horace* recommend the Study of the *Greek* Writers, to the *Roman* Youth! *Nocturnâ versate Manu, versate diurnâ*.—How, then, ought Christians to study THE BOOK OF GOD! *Beza*, at upwards of *Eighty* years of Age, could repeat the whole of St. Paul's Epistles, in the original *Greek*, and all the Psalms in *Hebrew*: and, more lately, the Learned *Witfius*, even at a very advanc'd Period of Life, could recite almost any Passage of Scripture, in it's proper *Hebrew* or *Greek*, together with the Context, and the Criticisms of the best Commentators. How will such Persons rise in Judgment against the negligent Professors, the many *Superficial* Divines, and the flimsy *Infidels*, of the present Day! Time has been, when the Word of the Lord was *precious* in this Land: So precious, that (in the Reign of *Henry VIII.* if I mistake not) an honest Farmer once gave a Cart-load of Hay for one Leaf of St. *James's* Epistle in *English*. Now, indeed, through the Goodness of God, the *Manna* of His Word lyes, in abundance, round our Tents. But, what is the Consequence? Most of us are for reading *any* Book,

except *That* which can make us *wise to Salvation*. We disrelish even the Bread of Life: I almost said, we spurn it away with our Feet, Hence our Spiritual Declensions, Hence the *Arminianism*, the *Socinianism*, the *Deism*, and every other pernicious *ism* of the Age. As many of our young *Clergymen*, 'tis to be fear'd, subscribe Articles and Homilys they have never read; so *Myriads* of the *Laity* profess to believe the Inspir'd Volume, which they seldom or never open. Hence, they *themselves* lye open to admit the first *Errors* that offer, and to be run away with by any *Immorality* that most easily besets them. The Bible is God's *Epistle* to Mankind: and what greater Affront can be shewn even to an *earthly* Friend, than to throw by his *Letters* unopen'd and unread?—May we not address the Generality of Christians so call'd, in the Words of Mr. *Boston*? “The *Dust*, on
 “one *Hand*, or the *Finery*, on the other, about
 “your Bibles, is a witness now, and will, at the
 “last Day, be a witness, of the Enmity of your
 “Hearts against Christ as a Prophet*.”

6. A true Sight of *Christ* will inspire and expand our Hearts with genuine *Benevolence*, and make

* *Four-fold State*, P. 82.

make us the well-wishers of all Mankind. God, the Great Sovereign who *giveth no Account, to any, of His Matters*, may set what Limits He pleases to the Communications of His Grace, as we see He does to the Bountys of his Providence. But we, as social Beings, are under a moral Obligation, *as we have opportunity, to do good unto all men*. Christian Benevolence may be resembled to the Shining of the *Sun*; which magnificent Luminary sheds it's Warmth at large, and rises with general Healing in it's Wings, so that *nothing is entirely hid from the Heat thereof*: yet there are some Climates, where it's Beams operate more strongly, than in Others. In like manner, our *God-will* should be universal; tho' it's *bighest* Actings ought to terminate on the *Household of Faith*. God Himself deigns to set us the Example. He is, providentially, *Loving unto every man, and his Mercys*, in a way of temporal Bounty, are, more or less, over all His Works: yet His *choicest* Favors terminate on His *own Elect*, whom He lov'd from everlasting, and in whom is all his Delight.

7. Lastly, Let those, whose Hearts have been open'd, and the Eyes of whose Faith have been enlighten'd, by Grace, to see the *Loveliness** and the *Preciousness** of Christ; let Such re-
joice

* Cant. 5. 16. 1 Pet. 2. 7.

joice in Hope of the Glory of God. Yet a little while, and, to adopt the excellent Language of our Church, "*we, who know Him now by Faith,*" "*shall have the full Fruition of His Glorious*" "*Godhead.*" After a few more Rising and Setting Suns, a few more Sermons and a few more Prayers, a few more Conflicts and a few more Comforts; we shall be with *Him whom our Souls love*, and who loves our Souls. *Now are we the Sons of God*; and it doth not yet fully appear *What we shall be*, how great our Bliss, nor how bright our Glory: *but this we know*, and this is Knowledge enough at present, *that, when He shall appear, we shall be like Him, for we shall see Him as He is,*

S E R M O N III.

G O D ' s *Mindfulness* of M A N.

He will ever be mindfull of his Covenant.
Pfal. cxl. 5.

**The Lord hath been mindfull of us; he
will bless us.** Psal. cxv. 12.

III И О М Я

GOVERNMENT OF THE DISTRICT OF COLUMBIA

1960-1961 to 1962-1963

THE LOST BOLD IRON

22. 1940, 1941. 23. 1942, 1943.

P s A L M viii. 4.

*What is Man, that THOU art mindfull of
him? and the Son of Man, that THOU
vifitest him?*

DAVID is suppos'd, by Some, to have written this Psalm, long before his Elevation to the Jewish Throne; while he was yet a youth, busy'd in tending his Father's Cattle on the Plains of *Betlehem*. And we shall presently see, that there are Passages, in the Psalm itself, which seem to justify this Conjecture. It is not only an Hymn of Praise, address'd to the MESSIAH; but, likewise, one of the finest *Pastorals*, any where extant.

David appears to have had, almost from his very childhood, the sublimest Talents for *Poetry*, and an exquisite Taste in *Music*. His *Harp*, therefore, was, probably, his frequent Companion in the Fields, when he exercis'd the Occupation of a Shepherd. And, having experienc'd the inestimable Blessing of *early Conversion*,

son, he did not debase his Poetic Genius, nor prostitute his Skill in the Harmony of Sounds, by devoting Either of them to the contemptible Purposes of versify'd Nonsense and unmanly Dissipation; but, his *Heart* being as rightly tun'd as his *Harp*, his Happiness and highest Recreation were, to sing the Praises of the God he lov'd, and to anticipate something of that Sublime Employ, on Earth, which will, in Heaven, be, forever, the Business and the Bliss of Those who are *redeem'd from among men*.

'Tis worthy of Remark, that *This* was the Time (namely, while *David* was Herdsman to his Father *Jesse*, and fill'd up the Intervals of his Employment with holy Meditation, Prayer, and Thanksgiving), when God Himself vouchsaf'd to mention him under the most glorious Appellation that, perhaps, was ever conferr'd on a created Being; *A Man after my own Heart**. A Title, which does not appear to have been

* 1 Sam. 13. 14. with Acts 13. 22.—This celebrated Periphrasis has occasion'd no little Disquisition. The Learned *Grotius*, with his usual Dryness, thinks it to be synonymous with *electum de Populo*, or *chosen out from among the People*: i. e. God calls *DAVID* a *Man after his own Heart*, because He had made Choice of him to be King of Israel.—

been given him, so much as once, after his Advancement to Royalty. For tho' neither *Height* of Magnificence, nor *Depth* of Abasement, can *separate* a Saint from the Love of God which is in *Christ Jesus**; yet, even after a work of Grace has pass'd upon the Heart in Regeneration, such is the Power of surviving Depravity, that not one, perhaps, in Twenty, of God's People, can, humanly speaking, be *trusted* with Prosperity. Let every *afflicted* Believer, therefore,

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rejoice,

Israel.—*Vatablus* renders the Phrase by *Qui mihi Cordi est*, a Man whose Interest God had at Heart.—But, surely, the *lowest* sense, which can be justly assign'd to this exalted Title, is, that David should (as the Apostle adds, in the above Passage) *fulfill πάντα τα θελήματα*, all the Wills, Purposes and Designs of God, respecting the Government of Israel: viz. by supplanting the Family of *Saul*; extending the Jewish Territory; maintaining the Religion of the True God; and laying the Foundation of a more splendid Worship, by preparing Materials for the Erection of the Temple.—For my own Part, however, I think, that the Words include something more and higher: namely, that *David* was an object of God's *eminent* and *peculiar* Favor; destin'd to be a *signal* Instance of the Sovereignty of Divine Providence, and, in much of his Conduct, a *Shining* Pattern of Grace. A Man, in short, whom the Deity loved, and was determin'd to honor.

* *Rom. 8. 39.*

rejoice, in that he is made low. God deals out our Comforts and our Sorrows, with exact, unerring Hand, in number, weight, and measure. Hence, we have not, either of Joy or Adversity, a Grain too little or too much. If less Tribulation would suffice, less would be given. We are *bad* enough, with all our Troubles: what, then, should we be, if we were exercis'd with *none*?

In order to our entering into the true Spirit and Propriety of the Psalm before us; we must form to ourselves an Idea of *David* the Stripling: and think we *see* him, watching his Flocks, in a Summer's night, under the expanded Canopy of the Skys.—The *Air* is still. The *Heavens* are serene. The *Moon*, arriv'd at the Full, is pursuing her majestic, silent Course. The *Stars* (like Peereffes on a Coronation-Solemnity) assume their brightest Robes, to attend the beautiful Sovereign of Night, while both Moon and Stars concur to shed a soft, undazzling Lustre on all the subjacent Landſchape.—*DAVID*, at this happy Period, a blameless Youth; unpoyson'd with Ambition, and unfascinated by the Witch-craft of Court Corruption; his *Heart* unpolluted with Lust, and his *Hands* undipp'd in Blood; is seated on a rising Hillock, or on
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the protuberant Root of some stately Tree. —
 All is hush'd. Not a *Bough* rustles. Not a
Leaf "trembles to the Breeze." The silent
Flocks are either carelessly grazing by his Side,
 or slumbering securely at his Feet. The *Birds*
 have suspended their Songs, 'till wak'd by the
 superior Sweetness of his *Voice*, and the *Music* of
 his Hand. For, charm'd with the Loveliness
 of the Scene, and wrapt by the Holy Spirit into
 a Seraphic Flame of exalted Devotion, he has
 lain aside his Crook—he has taken up his *Harp*
 —and is transmitting, to the Throne of God,
 these gratefull, these inexpressibly beautifull
 Strains of admiring Thankfullness: *when I con-*
sider thy Heavens, the work of Thy Fingers; the
Moon and the Stars, which Thou hast ordained;
what is Man, that Thou art mindful of him? or
the Son of Man, that Thou visitest him?—Then,
 taking a Survey of the pleasing Objects that
 surrounded him, he thus goes on to sing: *Thou*
hast made Man a little lower than the Angels, and
hast crowned him with Glory and Honor. Thou
madest him to have Dominion over the works of thy
Hands; Thou hast put all Things under his Feet;
all Sheep and Oxen, yea, and the Beasts of the
Field; the Fowls of the Air, and the Fishes of the
Sea, and whatsoever walketh through the Paths of
the

the Seas. O Lord, our Governor, how excellent is thy name in all the world!

So warbled the sweet Singer of Israel; and thus he address'd GOD the SON, almost *eleven Hundred Years* prior to His Incarnation. For, that the Psalm, in it's highest Import, refers to Christ, is evident from *Matth. 21. 16.* and, especially, from the *Second Chapter* of the Epistle to the *Hebrews*, where a considerable Part of the Psalm is cited by the Apostle, and expressly apply'd to the adorable Mediator between God and Men.

Jesus, consider'd as a Divine Person, is *Jehovah our Governor*, whose Name, i. e. whose manifestations of infinite Wisdom, Beneficence and Power, in a way both of Creation and Providence, are *excellent throughout all the Earth*.—He set His *Glory above the Heavens*, or render'd the Riches of His Love more signally and illustriously noble than the brightest and noblest of His material Works, when He enter'd into Covenant with the FATHER and the SPIRIT, and graciously stipulated to wear our Nature and to bear away our Sins. In the Fullness of Time, after He had actually accomplish'd His double Warfare of Obedience and Sufferings; He, literally, *set his Glory above the Heavens*, when He ascended

up on high, and His glorify'd Humanity took Possession of it's Throne, Angels and Authoritys and Powers being made subject unto Him.

He it is, who displays the Efficacy, the Sovereignty, and the Independency of His Almighty Operation, in bringing to pass the greatest Ends, by, seemingly, the feeblest and most inadequate Means: or (as *David*, evidently alluding to his own tender Age, speaks at the 2d verse), who has *ordained Strength out of the Mouths even of Babes and Sucklings*. Arm'd with the Power that cometh from above, the unaccoutred Youth had slain a *Lion* and a *Bear**. Inspir'd with supernatural Prowess, the same ruddy Stripling, afterwards, overcame the proud, gigantic Champion of *Philistia*. These Providential Events were, indeed, strange and astonishing. But the *Religious* Part of *David's* Character was truly *miraculous*. A beardless Lad, not very superior in years to a *Babe* and *Suckling*, is exalted, by the Holy Spirit, into a *Prophet* of the Lord. He testifies of the Savior, many hundred Centuries before the Savior appear'd: and is not only a true *Believer* in, but a distinguish'd *Herald* of, that

* 1 Sam. 17. 36.

that adorable Person, *in whom the Elect of all Nations are blessed.*

By the *Righteousness* of His meritorious Life, and by the *Atonement* of His infinitely precious Death, Jesus “*bruise’d the Serpent’s Head*”, or inverted the Subtilty, baffled the Power, and defeated the Wish, of that apostate Spirit, who seeks the Destruction of Man: thus silencing *the Enemy and the Avenger*.—Seek you farther Proofs of the Savior’s Dignity and Divinity? not only the Earth, but the *Heavens* also are *the Work of His Fingers*, the Monument of His Creating Power. *The Moon and the Stars* are of His *ordaining*: and, without Him, was not any Thing made that was made. In a word, He was the *Builder* of the Universe; and He *rules* the Universe He built. Well, therefore, may we bend the Knee of our Souls before Him, or, rather, fall prostrate in the Dust at His Footstool, and ask, *What is Man, that THOU art mindfull of Him? or the Son of Man, that THOU visitest him?* If *Elizabeth*, the Parent of *John the Baptist*, could say, to the Virgin *MARY*, *who am I, that the Mother of my Lord should come to ME?* much more may God’s Elect stand astonish’d at His Love, and ask, “*what are we, that the Lord God of Israel should, in Person,*

visit

visit His People, and redeem them to the Father by His Blood *?"

In the Text, *Two Acts* of God are, distinctly, pointed out; namely His *Mindfulness* of us, and His *Visiting* us: which gracious Acts I shall consider, not only as Proofs of the *Messiah's* Love to His People; but, indiscriminately, as Evidences of the Love mutually shewn to Sinners, by *All* the Persons in the Trinity. Father, and Son, and Spirit, the Co-æqual *Three that bear Record in Heaven, are One*, not only in Nature and Essence, but in the *Goodwill* they bear to Man: and *their* undivided Love calls for *our* undivided Praise.

I. God's *Mindfulness* of His People is not a Thing of Yesterday. There never was a Period, when He had not our Interests at Heart. *The Mercy of the Lord is from everlasting to everlasting upon them that fear Him* †. It is, like Himself, without Beginning of Days, or End of Years. We could not *fear* Him from everlasting; because we did not exist 'till very lately: but His *Mercy* towards us was co-eternal with Himself. In consequence of This, we are made to *fear* him in Time. Filial Fear is a Covenant-Blessing,

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* Luke 1. 58.

† Psalm 103. 17.

given only to the *Sons and Daughters of the Lord Almighty*; who says, *I will put my Fear into their Hearts* *. Hence, *they shall not depart from Him* after Conversion. And thus, His *Mercy*, as it was *FROM* everlasting, is *TO* everlasting upon them that fear Him. It neither began with to-day, nor shall end with to-morrow. But He, who laid the *Foundation* of their *Happiness*, in His own *Eternal Purpose*, shall lay on the *Top-Stone* with Joy, crying, *Grace, Grace unto it* †.— That God was *mindfull* of us for good, appears,

(1.) From the *Decree of Election*, whereby we were chosen, in Christ, to *Grace* and *Glory*, before the World began. This Act of *Sovereign Love* is the very *Source* and *Fountain-Head* of all the other *Blessings* that are confer'd on the *Heirs of Salvation*. *Redemption*, *Justification*, effectual *Calling*, *Holiness*, *Continuance* in good Works to the End, and *everlasting Happiness* in Heaven; all flow from this leading, capital, fundamental Privilege. *Election* is the *Tree of Life*, whose *Leaves* and *Fruit* are for the *Healing of the Nations*: For, *whom God did predestinate, them* [^{these}, those very Persons] *He also called*; and *whom He called, them* [^{these}, those very Persons] *He also justify'd*; and

* Jer. 32. 40.

† Zech. 4. 7.

and whom He justify'd, them [~~these~~, those very Persons] He also glorify'd*.

There are Some, who talk much concerning the Dignity of human nature. Upon Christian Principles, the Dignity of Man is great indeed: a Dignity, however, not *natural*, but *deriv'd* from the condescending Lover and Restorer of lost Sinners. That GOD should be *mindfull* of men, prior to their Being; that GOD should settle the Inheritance of Heaven on His Children, e'er Suns gave Light, or Planets mov'd; that GOD should write the *name*, of the meanest Saint, in the *Book of Life*, with the Pen of *everlasting Love*; that He should *appoint* them, *not to Wrath*, but to obtain *Salvation* by our Lord *Jesus Christ*; is a Consideration, that inspires the believing Soul with the most sublime and astonishing Views of that Goodness, which not only gave apostate Men the Preference to Apostate Angels, but exalted the Church of God to a State of Dignity and Glory unexperienc'd even by the Angels that never fell.—May we, by the *Holiness* of our Lives, be enabled to give substantial Proof of our Interest in His Electing Favor; and be living Exemplars of that inestimable De-

* Rom. 8. 30.

claration and Promise, *This People have I formed for myself; they shall shew forth My Praise* *.

(2.) God shew'd His *Mindfulness* of us, in the *Covenant of Redemption*, made with His Son and SPIRIT, before all Worlds, for the Recovery of His Church and People, who, it was known, *would fall by Iniquity*.—For, it would infinitely detract from the Dignity of Christianity, to imagine, that the Plan of Redemption was a *temporary Expedient*, hurry'd up on a sudden, and fetch'd in, *ex improviso*, to remedy an unforeseen Disaster: as if the Deity, upon a *Disappointment* of His Views, and an unlucky *Disconcertment* of his Measures, had recourse, *pro Re nata*, to the best *Salvo* that the Exigence of Affairs suggested. Such an Idea of God and Religion can never, I should imagine, be coolly admitted, by any Thinking Person. And yet this View of Things *must* be admitted, if we reject the Scripture-Account of the *Eternal Covenant of Grace and Redemption*.

There can be no *Succession*, in the Knowledge of God. He, whose *Understanding is infinite*, cannot know *That* now, which He did not *always* know. Men, indeed, grow wise by Observation and Experience. But Eternity itself can

* *Isai.* 43. 21.

can add no *Improvement* to the Knowledge of that all-wise, all-comprehending MIND, to whom all Futurity is open, "from whom no Secrets are hid," and who holds, in His own Hand, the entire Chain of Second Causes.—These are *First Principles*, equally inculcated by *Reason*, the Religion of Nature; and by *Christianity*, the Religion of the Bible. It would lead me too far, should I, at present, pursue the Argument in its Amplitude and Extent. Enough, I apprehend, has been observ'd, to justify my Laying down This, for an undoubted Axiom, that *Adam's Apostasy, and all the Consequences of it, were, from everlasting, FORE-SEEN and FORE-KNOWN of God; who, for Reasons we cannot see, DECREED to PERMIT it.* And I defy the ablest Advocates of Revelation, to defend the Christian Religion, clearly and solidly, upon any other Principle.—God's *Determining, or Resolving, to permit the Fall*, did not, however, make Him the *Author* of it; for He can neither tempt nor be tempted to Sin. But, had He not *determin'd* to permit the Lapse of our first Parents, He could not have *fore-known* it (for, without such a permissive Determination, the Event had been *uncertain*; and uncertainty of Event can be no Basis for certain Prescience); and, had He not *foreknown* it, He could not have

made

made Provision, before-hand, in the Covenant of Grace, for the Restoration of Sinners:—not to ask, where would have been his Omniscience?

I conclude, then, with the Scriptures, that, upon a certain Fore-sight of the Fall, *Grace was given us in Christ before the World began**: which could only be given us, so very early, in virtue of a *Covenant* made with Christ, as the federal Head, Trustee, and Representative of His People.—*To Abraham and to his Seed*, i. e. to All who should be Endu'd with that Faith which is the Gift and Operation of God, *were the Promises made: He saith not, unto SEEDS, as of many*; as if the Promises of Grace and Salvation had been made to the Elect, in their own proper Persons (for that would have been impossible, seeing they had then no personal Existence); *but as of ONE, And to thy SEED, which is CHRIST †*. To Christ, therefore, were the Promises of the Father made, in Behalf of all His Believing People. And this could only be done in that *Covenant of Peace*, which was *between them both*.—Nor,

(3.) Did God intermit His gracious *Mindfulness* of Man, when (as observ'd above), for Reasons unknown to us, it was his mysterious Plea-

sure

* 2 Tim. 1. 9.

† Gal. 3. 16.

sure *actually* to permit the Fall of *Adam*.—We have a saying, in common Life, that *Prevention is better than Recovery*. But, in the present Question, the Proverb fails. Satan neither *stole* nor *forced* his way into Paradise. He neither escap'd the *Notice*, nor master'd the *Power*, of HIM whose Presence filleth Heaven and Earth. *Omniscience* cannot be deceiv'd. *Omnipresence* cannot be eluded. *Omnipotence* cannot be overpower'd. With Regard, therefore, to the first Entrance of Moral and of Natural Evil, both One and the Other would, most certainly, have been totally precluded, by a Deity possessed of infinite Wisdom and Power, had not *Recovery* (tho' we cannot yet discern How) been *better* than *Prevention*.—The *Keeper of Israel*, who *neither slumbereth nor sleepeth*, was invariably *mindfull* of His People, even when He suffer'd Human nature to be ship-wreck'd in *Adam*. Nay, presently after that mysterious Event, *JEHOVAH* the Son shew'd His *Mindfullness* of His Covenant and of Us, by condescending to be, Himself, the *First Preacher* of the Everlasting Gospel: for, He did not dismiss our Parents from Paradise, 'till He had solemnly and graciously assur'd 'em, that *The Seed of the Woman*, the *Messiah*, born of a Virgin-Mother, should, at the appointed

pointed Time, destroy the Works of the Devil, and restore the Objects of Divine Love to more than the Glory they had lost.

(4.) God, moreover, testifies His *Mindfulness* of His fallen People, by His *Patience* with 'em, and His *Providential Care* of 'em, during their whole *State of Unregeneracy*. A late eminent Person us'd frequently to say, that "Every
"faithfull Minister is *immortal* 'till his work is
"done:" and it may as truly be asserted, of every Elect Sinner, that He is *immortal*, 'till he is *born again*. 'Tis impossible, that any of God's People should dye in their Sins: for, *whom He did predestinate, them He also called*; and Christ's Sheep *must* be brought home to Him in Regeneration*. Hence, the Apostle *Jude*, writing to Believers in general, assures them, that they had been *sanctify'd*, or set apart, *by God the Father, and PRESERVED in Jesus Christ, and CALLED†*: or, as it may be render'd, *preserved FOR JESUS CHRIST*; *Preserved*, by Providence, in order to be effectually *called* and converted by Grace: of which we have a striking Instance in the Jaylor at *Philippi*, Acts xvi. 27—31. If we chuse more *modern* Proof of this important
Truth,

* Rom. 8. 30. John 10. 16. † Jude 1.

Truth, some very remarkable Passages, in the Life of Colonel *Gardiner*, prior to his Conversion, may tend to convince us of it. Nay, there is, perhaps, hardly a single Believer on Earth, who, if he looks back on the Days that are past, cannot recollect some signal and eminent Deliverances from Peril and Death, which he experienc'd, in the Course of Providence, long enough before he was savingly turn'd to God. How often, when either *Sickness* has level'd the the Dart; or, when sudden and unlook'd for *Danger* stood, with the lifted Weapon, ready, in appearance, to hew us down; has an Hand, unseen, turn'd aside the stroke, and a Voice, unheard, pronounc'd us Repriev'd from Death! So carefull is the *Lord of the Harvest*, not to reap his People, 'till he has ripen'd 'em!

5. After God has brought His Children to the Saving Knowledge of Himself, by the Effectual Call of His Holy Spirit; His *Mindfullness* of them appears, farther, in his *maintaining* the Work of Grace he has begun, and carrying them on inamissibly, and invincibly, till they receive the End of their Faith, even the full and final Salvation of their Souls. Our Faithfullness to GOD procedes from God's *Mindfullness* of Us. He it is, who preserves us safe amidst the Cor-

raption of our own Hearts, the Temptations of Satan, and the Afflictions and Allurements of the World. *Grace* in the Soul resembles a glimmering *Taper*, exposed to all the Storms that blow, yet unextinguish'd, and inextinguishable. Wherefore may it defy the Force of descending Rains, and the Fury of conflicting Winds? Because it is fed and guarded by the unseen Hand of HIM who is ever *Mindfull of His Covenant*, and of His Covenant-People. Nor, 'till *He* fails, can they. *Because I live*, says He, *Ye shall live also*.—Surely, then, we have the highest Reason to breathe, from the Inmost of our Hearts, that self-abasing, that Grace-admiring Question, *What is Man, that Thou art mindfull of him?* To which we may add,

Idly. Or the Son of Man, that Thou VISITEST him? for, not only His *Mindfullness*, but his gracious *Visitations* in consequence of that *Mindfullness*, challenge our deepest Wonder and our warmest Praise.

In a very particular manner might God be said to visit us, when *Jehovah* the Son was manifested in the *Flesh*.—Will God indeed dwell with men? said *Solomon*, at his Dedication of the Temple. Yes, may we reply, on the present Festival: God did indeed dwell with Men, that Men might

might forever dwell with God. The *Brightness* of His Father's Glory, and the *express** *Image* of His Person; He, who made and *upholds* all *Things by the word of his Power*, condescended; in his great Humility, to visit Earth; that sinners might be, not transitory Visitants, but everlasting Inhabitants, of the highest Heavens. And, tho' He is now enter'd on his glorify'd State above, He still vouchsafes, invisibly and spiritually, to *visit* his People below.

He visits them *in Conversion*, as He once literally visited the Tomb of Lazarus; and, by the effectual Agency of His Spirit, *calls to Himself whom he will*†, and quickens those who are *Dead in Trespasses and Sins*‡. For this unspeakable Blessing, Man is, singly and solely, indebted to *Efficacious Grace*. 'Tis NOT of Him that WILLETH, nor of him that RUNNETH; 'tis not owing to human *Pliableness*, nor human *Works*, but it is only of God who *sheweth Mercy*§. —AFTER I was TURNED, I repented, is the lan-

L 2

guage

* *Express Image*, Heb. 1, 3.—I should not scruple to render the word *χαρῶν* by *exact Counterpart*: as *Wax* (from whence the Metaphor seems to be taken) bears the very Figure, and is therefore the *exact Counterpart*, of the *Seal* or *Stamp* by which it is impress'd.

† Mark 3. 13

† Eph. 2. 1.

§ Rom. 9. 16.

guage of God's Book *, and the Experience of God's People. We are, FIRST, *Turned* by Him; and, THEN, we *repent* unto Life.—As Christ was born into the World, for *Us*; so, the *visitation* of His Grace gives us to experience, what our Church justly styles, that “*New Birth unto Righteousness*,” which makes us *meet to be Partakers of the Inheritance of the Saints in Light*.

Providential Dispensations are also to be consider'd as *Visits* from God,—Is *Affliction* the Christian's Lot? 'tis a Visit from Heaven. *Thou hast visited, thou hast try'd me*, says David. God never uses the *Flail*, but when his Corn wants *Threshing*.

“ *Our Hearts are fasten'd to the World*

“ *by strong and various Tyes :*

“ *but ev'ry sorrow cuts a string,*

“ *and urges us to rise †*”.

Afflictions are as *Nails*, driven by the Hand of Grace, which *crucify* us to the World,—The Husbandman *ploughs* his Lands, and the Gardiner *prunes* his Trees, to make 'em fruitfull. The Jeweller *cuts* and polishes his Diamonds,

19

* Jer. 31. 19. † Dr. Young.

to make 'em shine the brighter. The Refiner flings his Gold into the *Furnace*, that it may come out the purer. And God *afflicts* His People, to make 'em better.—To thank God for Mercys," said a pious Divine of the last Century, "is the way to increase them: to thank him for Miserys, is the way to remove them. Afflictions are then Blessings to us, "when we can bless God for Afflictions: whose "single View, in causing us to pass thro' the Fire, "is only, to separate the Sin He hates from the "Soul He loves." And, in all His Dealings with them, let 'em remember, that, *tho' He cause Grief, yet will He have Compassion*: At the worst of Times, He will either suit his Dispensations to their Strength, or accommodate their Strength to his Dispensations. And when the Faith of an afflicted Saint is in Exercise, his Graces, as a good Man expresses it, "resemble "a Garden of Roses, or a Well of Rose-water; "which, the more they are stirr'd and agitated "by the storm, the Sweeter is the Fragrance they "exhale."

I have already touch'd on Deliverances *eminently* Providential. May not even *common* Preservation and Support, from moment to moment, be likewise number'd among the Instances of God's never ceasing *Mindfulness* and continual

Visitation?—By him, says the Apostle, *all Things consist*. His Hand directs, His Eye conducts, and his Will sustains, the whole Universe of Spirits, Men, and Things.—With Regard to *Ourselves*, in particular, have we not, each, abundant Cause to admire the unintermitted Influence and Superintendency* of Him who is our *Life and the Length of our Days* †? *Thou hast granted me Life and Favor, and Thy Visitation hath preserved my Spirit* ‡.

Sanctification, or the Soul's Recovery of God's Spiritual and Moral Image, is a Fruit of the same condescending Goodness. As Redemption from the *Guilt* of Sin is owing to the *past* visitation of God the Son; so, Exemption from the *Dominion* of Sin results from the *continu'd* visitation of God the Holy Ghost §. His Transforming

* “God can arm all his Creatures against finfull Man.
“The *least*, and the *meanest* of 'em, even a *Fly*, is able to
“make an End of us, if God give Commission.”

Mr. PARR, on *Romans*. P. 115.

† *Deut.* 30. 20. ‡ *Job* 10. 12.

§ Is it not equally shocking and deplorable, That, to believe in the Agency of the HOLY SPIRIT, as a *Converter*, *Sanctifier*, and *Comforter*, should be deem'd, by very many reputed Christians, the certain Mark of a *weak, enthusiastie* Mind? Arminians did not always carry Matters to this dreadful

forming Influence resembles the Agency of some consummate Painter; who does not *complete* his Pic-

dreadfull Excess of palpable Irreligion. The Departure from the Doctrines of the Reformation was, for a Time, tolerably gradual. The Deviation, which began toward the latter End of *James* the 1st's Reign, was so gentle and progressive, that the Church hardly *perceiv'd* her Descent. In the Reign of his Son *Charles*, Archbishop *Laud* quicken'd her Pace, and, with an high Hand, drove her still farther from Herself.—I do not, however, intend to mark, at present, the several *Waxings* and *Wanings* of *Arminianism*, in our Church and Nation. The Compass of the Subject is too extended, and requires more Latitude than a Note will allow. I shall, therefore, in *this* place, only observe, that We seem, NOW, to be almost got to the *Bottom* of the Hill. We have, well-nigh, entirely quitted Mount *Sion*, for the *Valley of Hinnom*. We seem to be casting off all Regard even to the Modesty of *Appearances*. No longer satisfy'd with *deserting* the Bulwarks, nor with even silently *sapping* the Foundations; Multitudes among us are for openly *storming* the Citadel: as if it were a Point of settled Emulation, *Who* of us should on one Hand, run *farthest* from the Doctrinal System of the Church; and, on the other, contribute most vigorously to it's *Demolition*. As one melancholy Proof of This, let us instance in the Doctrine of the Blessed Spirit's Inhabitation. "By receiving the "*Holy Spirit*," some Divines have told us, "is meant *nothing* more than the Acquisition, the Cultivation, and "the Practice of *Moral Virtue*." Is not this, Sinking the Religion of Christ ten Degrees below *Heathenism*? for even an Heathen has taught us to distinguish between the *Sacred*

Pictures at a single Sitting, but gives 'em the gradual Improvements of his Pencil, 'till he has touch'd

Influence, which makes Men good; and the *Goodness*, which is the Fruit of that Influence. A Distinction as obvious, as That of Cause and Effect. The FRUIT of the Spirit, says old-fashion'd St. Paul, is Love, Joy, Peace, Long-Suffering, Gentleness, Goodness, &c, Gal. 5. 22.—“ The Spirit of God, and “ Moral Virtue are the same.” I suppose, we shall be told next, that the *Atonement*, *Propitiation*, and *Sacrifice* of Christ, are only other words for Repentance. Let us, with the Clue of the modern Explication in our Hand, make Trial of it's Value; and see, whether it will not lead us into a Labyrinth of Nonsense and Impiety, instead of extricating us from That of suppos'd Enthusiasm. *Jesus was led up of Moral Virtue into the Wilderness, to be tempted by the Devil*, Matth. 4. 1. *And he saw Moral Virtue descending like a Dove, and lighting upon Him*, Matth. 2. 16. *God is a Moral Virtue*, John 4. 24. *They spake, as Moral Virtue gave them utterance*, Acts 2. 4. *Then Moral Virtue said to Philip, go near, and join thyself to this Chariot*, Acts 8. 29. *Ye have received the Moral Virtue of Adoption, whereby we cry, Abba! Father. Moral Virtue itself beareth witness with our Virtue, that we are the Children of God*; Rom. 8. 15, 16. *God hath revealed them to us by his Moral Virtue; for Moral Virtue searcheth all Things, even the deep Things of God*, 1 Cor. 2. 10. *God hath sent forth the Moral Virtue of his son into your Hearts*, Gal. 4. 6. *The Communion of Moral Virtue be with you all*, 2 Cor. 13. 14.—Apply'd to those parts of our Church-Offices, likewise, wherein Mention is made of the *Holy Spirit*; the Clue will
be

touch'd Each of his elegant Performances into a master-piece of Propriety and Beauty.—*Philip, King*

be equally serviceable to the Argument of these *rational* Expositors.—If we do, in true Earnest, wish for the Return of *Moral Virtue*; we ourselves must first return to the *Doctrines* from whence we are fallen. We must *believe* them, as well as *subscribe* them; and *preach* them, as well as *believe* them; and practically *adorn* them, by our own Lives, as well as *preach* them; or *Moral Virtue*, which already seems rising on the Wing, will totally take her Flight.

I will recompence the Religious Reader, for the *Horror* which the Interpretation, just refuted, must have given him; by transcribing Two Passages from the Learned Dr. *Stanhope*, Dean of *Canterbury*. Every Body, who knows any Thing of this respectable writer, knows that He was, in the main, extremely remote from *those* of our Establish'd Doctrines, which, Now, go by the Nick-Name of *Calvinism*: a Term, by the way, which, like *Raw-head* and *Bloody-bones*, seems merely calculated to frighten the *children* of *Arminius* from the Bible and the Church.—In Dr. *STANHOPE's Translation of Bishop ANDREWS's Devotions*, this eminent Prelate, and his worthy Translator, thus express themselves: “ *I do also believe, that, by the ILLUMINATION and POWERFULL OPERATION of the HOLY GHOST, a PECULIAR People has been CALLED, from all Quarters of the world, to be knit into one Society, United and Distinguish'd by Belief of the Truth and Holiness of Life*”. Transl. P. 20. “ *In the HOLY GHOST, I believe a Power, from on high, by operations, SUPERNATU-*

King of *Macedon*, is said to have rejoic'd, not so much at his having a Son (*Alexander*); as at his Son's having *Aristotle* for a Tutor. A Christian is not so thankfull to God, for the Gift of an Immortal Soul; as for the still superior gift of the Sacred Spirit, to renew, to comfort, and to Sanctify that Soul, and render it's Immortality a Blessing.

In the *Means of Grace*, also, are the Saints visited of God. The Ordinances of the Gospel (such as public and private Prayer, Attendance on the Lord's Table, Reading the Word, and Hearing it preach'd) are a Kind of *Half-way House*, where God meets and communes with his Children on their Road to Heaven. These are the *Windows* and the *Lattices* †, through which the King of Saints displays Part of his Beauty and Glory to the Eye of Faith. When our King *Edward IV.* had an Interview with *Lewis VIII. of France*, on *Pequigny Bridge*; the

"RAL and invisible, but yet with EFFICACY undeniable,
"TRANSFORMING and RENEWING the Soul to Holiness." Ibid. P. 60.

May my Hearers, my Readers, and myself, experience the Reality of these blessed Truths, more and more, to the perfect Day!

the Two Monarchs convers'd through a Grate-work of Iron interpos'd between them. In a manner something similar, do Believers, on Earth, carry on their Intercourse with God. They see a little of His Loveliness, and they hear a few comfortable Whispers of His Voice: but still there's a *Barrier* between. Hence, they believe, they hope, they love, they rejoice, they obey, imperfectly: they know but *in Part*, and they are happy but *in Part*. By and by, the interposing Vail will be entirely *done away*: and, from catching a few occasional Drops of Blessedness, at the Channel of outward Ordinances below; they shall derive, for-ever, *the Fullness of* uninterrupted Joy, from the Fountain-head above,—Sweet, indeed, and inestimably precious, are the minuteest, the most glimmering, and most transient Views of Interest in the Father's Electing Grace, and in the unsearchable Merits of Christ. For the Holy Spirit to *visit* us with the Light of his Countenance, and to bless us with the Knowledge of Salvation, by *bearing Witness with our Spirits that we are the Children of God*; is, at once, the certain Earnest, and the richest Foretaste, of that consummate Bliss, *prepared*, for the Vessels of Mercy, *before the Foundation of the World*.—But it may

be that you *walk in Darknes*; that your *Views*, or even *Hopes*, of Interest in Christ are *few* in number, and of *short* continuance: so that you experience very little of the Holy Spirit's Visitation in a way of *Joy* and *Comfort*. This was often the Case with *David* himself, the Penman of this sweet Psalm: *Even from my youth up*, says he elsewhere, *thy Terrors have I suffer'd with a troubled Mind*. But let me ask, Did you ever, at any Time, or under any Ordinance, so much as *once*, experience Fellowship with God, or a *Moment's Peace and Joy in believing*? If you have, be thankfull for it. 'Twas a *Token for Good*. 'Twas a *Visit* from above. God is thine, even tho' (which, however, is unlikely) you should walk in Darknes to your dying Day. He does not *tantalize* His People: but, having given Thee a Taste of his Love, He will, in his own Way, and at his own Time, satisfy thee with the Fullness of Joy. When we part with an *earthly* Friend, one of the most embittering Considerations is, that we may, perhaps, *see his Face no more* † below; enjoy no more of his company, and receive no more of his visits. But, when the Holy Spirit with-
draws

† *AAs* 20. 38.

draws the Comforts of his Presence, and is *as One that hides himself*, or as One that is *gone into a far Country*; we may be certain of his Return. His Consolations may *stay long*; but they'll come back at last. You may depend on a fresh Visit, in due season. They, who have felt his gracious Influence *once*, shall feel it *again*.—There is true Ground of Joy, in reflecting even on *past Experiences* (see *Psalms* 42. 6.). Communion with God leaves a *Calm* and a *Sweetness* upon the Soul, which are remembered *after many Days*: as a Vase of rich Perfume, or of odoriferous Unguent, scents the Air with Fragrance, even after the Vessel, that contain'd it, is stop'd up and put by.

Once more. God may be said to *visit* his People, when He *calls them away from Earth to Heaven*. To Them, who are in a State of Grace, *Death* is no other than a friendly *Visit* from the God of Love. “As a Person” (to use the Comparison of an excellent Writer) “that
 “takes a Walk in his Garden, if he spy a
 “beauteous, full-blown Flower, gathers it, and
 “gives it a Place in his Bosom; so the Lord
 “takes, as it were, his Walks, in his Gardens,
 “the Churches, and gathers his Lilys, Souls
 “fully ripe for Glory, and with Delight takes
 “’em

“ ‘em to himself.” Not satisfy’d with only deputing his *Angels* to escort Believers to the Sky, He comes HIMSELF, in the Manifestations of His Presence, and, as it were, takes ‘em by the Hand, and leads ‘em safe to *Zion* His Holy Mountain.—What is this World, but a Sort of *Academy*, wherein God’s Children are plac’d for Education? And, when their Education is finish’d, when they have taken their Degree in Holiness, and are properly qualify’d for Heaven; the Father of Mercy orders out the Chariot of Death, to convey his children home. From that Hour, He no longer visits *Them*, but they visit *Him*; and are with Him, forever and ever.

O, what a Burst of Joy, what a Scene of *Glory* opens to the ravish’d view, and beams on the triumphant Soul, of a *Saint*, in the Moment of Departure! The Death-bed of a Christian is the Anti-Chamber of Heaven, and the very Suburbs of the *New Jerusalem*.

When the Silver Cords of Life loosen apace;
—When the last Pins of the earthly Tabernacle
are taking out;—When the Lips of the expiring
Saint turn pale, and the Blush forsakes his
Cheek, and what little Breath he draws returns
cold;—When his Limbs quiver,—When the

Pulse

Pulse forgets to beat,—When the Crimson Current in his Veins begins to Stagnate, and the hovering Soul is just on the Wing for Glory—fast as the world darkens upon his Sight, fast as the *to Sinslow*, the mortal Part (2 Cor. 5. 4.) of his Composition, subsides and falls off from the dis-imprison'd Spirit; he brightens into the perfect Image of God, and kindles into more than an Angel of Light. JEHOVAH visits him with Smiles of Everlasting Love: JESUS beckons him to the Regions of Eternal Day: the Blessed SPIRIT of God wafts him, with a gentle Gale, over the Stream of Death. The Angelic Potentates deem it an Honor to usher the ransom'd Soul, and convoy the precious Freight. Dis-embodiy'd *Saints*, who were landed long before, throng the blisfull Coast, to congratulate the new-born Seraph on his safe Arrival.—When *Virgil* enter'd the Roman Theatre, the whole Auditory testify'd their Respect, by rising from their seats. When a Believer Lands in Glory, the whole Church Triumphant may be suppos'd to welcome the new-admitted Peer. He makes a public Entry into the celestial City, the *Jerusalem* which is above. As Joy is in Heaven, when a Sinner repents; so Joy is in Heaven, when a Saint is taken home.

God

God will, indeed, pay His People *one* visit more, and *but* one. I mean, in the Morning of the *Resurrection*, when He shall re-build their Bodys, into Temples of Perfection, Immortality and Glory. The *Souls* of the Regenerate, from the Instant they take their Flight, are admitted to the Sight and Fruition of His glorious God-head: and their *Bodys* lye down in the Grave, as a Prince retires to his Ward-robe, or as a Bride withdraws to her Closet, to come forth, with additional Beauty and Lustre, by and by. Like a tender, watchfull Parent, God is *Mindfull* of His Elect, while they are fast asleep: and, at the destin'd season, he *will bring them from the East, and gather them from the west; he will say, to the North, Give up; and to the South, Keep not back; bring my Sons from far, and my Daughters from the Ends of the Earth.* Isai. 43. 5. Their Dust shall praise Him. *All their Bones shall say, Lord, who is like unto Thee?* when That which was sown in Corruption, Weakness, and Dishonor, is rais'd in Incorruption, Power, and Glory. *He, who rais'd up Jesus from the Dead, will also quicken your mortal Bodys, by His Spirit that dwelleth in you,* Rom. 8. 11. That same Divine Spirit, the Third Person in the Godhead, who,
on

on Earth, quickens and raises the Souls of the Elect from a Death in Sin to the Life of Righteousness; will be immediately concern'd in re-quickening their Bodys, the Temples in which He dwells, and to which He is incomprehensibly united even while they lye mouldering in the Grave. *In His Book are all their members written.* Every Essential Atom of their Dust stands register'd in the volume of Omniscience. Every Atom is number'd. Every Atom is precious in His sight. Nor shall a single Atom be lost. Whatever changes their Bodys may undergo, by a Resolution into their first principles, or even by Incorporation with other Beings; the constituent Particles, requisite to Identity, shall, when the Trumpet sounds, be collected from every Quarter of the Globe, whither they have been scatter'd; or, more justly speaking, *treasur'd up*: for the World is but a vast Storehouse, wherein the Dust of the Saints is repositied. What tho', for a few Days and Nights, we *lend* our Bodys to the Tomb,

Join the dull Mass, increase the trodden soil,

And sleep 'till Earth herself shall be no more?

the Grave is but a Steward, entrusted with our Ashes, and responsible for the Charge. Soon

N

will

will the several Elements resign their Deposit, and give back the Loan; the hallow'd Dust of God's Elect: O Death! no longer thine. While their *Souls* are happy in the Converse of Christ and Angels, their *Bodys* lye refining in the Tomb, 'till the latter have slept away their Dross, that *Both* may be glorify'd together.—I shall only observe further,

1. That God is *mindfull* of His Saints, and *visits* them in all these Respects, not for any Merit of theirs, but *freely*, and *for his own name's sake*. He first *gives* them Grace, and then Glory. He *makes* them Saints, and *Crowns* them Angels. "*We* love Persons and Things", says the excellent Dr. *Arrowsmith*, "because they
 " are lovely: but God loves his People first,
 " and makes them lovely afterwards. *Our*
 " Cause of Love is in the objects loved; but
 " the Cause of *God's* Love is entirely in Him-
 " self. We were *predestinated after the Counsel*
 " *of His own Will*. Eph. 1. 11. not after the
 " prior good Inclinations of our's."—And, indeed, the Text plainly teaches this most important Truth: for, if the Righteous were *before-hand* with God, i. e. if there were any *Goodness* in the Human Will, of which God Himself was
 not

not the absolute Author and Efficient; *David* must have ask'd a very *absurd* and a very *heterodox* Question, in saying, *WHAT is Man, that THOU art mindfull of him? or the Son of Man, that THOU visitest him?*

2. If *Jehovah* in all His Persons, if Father Son and Spirit are thus *mindfull* of Men; O let Men, in return, be mindfull of God! mindfull of His *Truths*, mindfull of His *Ordinances*, mindfull of His *Love*, mindfull of His *Word*, mindfull of His *Providence*, mindfull of His *Commandments*! I wish every one of You, what I wish for myself; a clear Head, a warm Heart, and an Holy Life: a Mind *enlighten'd* into a judicious Knowledge and Perception of the Gospel-Doctrines, in all their Purity, Harmony, and Extent; an Heart *warm'd* with the vital Experience of Grace, with the Love of Christ, and the Consolations of His Spirit; from whence will infallibly procede, a Life practically devoted to God, and a Conversation adorn'd with every Christian and Moral Virtue.—To this End, let the Psalmist's Prayer be your's. *Be mindfull of ME, O Lord, with the Favor, that thou bearest unto thy People; O visit ME with thy Salvation! that I may*

*I may, for Myself in particular, see the Felicity
of thy Chosen, and rejoyce with the Gladness of thy
Nation, and glory with thine Inheritance,
Psalm 106. 4.*

F I N I S.